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OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

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THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

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MONUMENTA FRANCISCANA,

VOL. II.

BEING A FURTHER

COLLECTION OF ORIGINAL DOCUMENTS RESPECTING THE FRANCISCAN ORDER IN ENGLAND.

EDITED BY

RICHARD HOWLETT,
OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

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PREFACE.

PREFACE.

I.—Of the Era embraced in the Work.

It was clearly a feeling that he was sanctioning the trial of a great experiment of very uncertain result which caused Pope Innocent the Third to hesitate and adopt half-measures in dealing with the proposals laid at his feet by Francis of Assisi. A pontiff who had excommunicated the rulers of the half of Europe, who had brought whole provinces under his own temporal sway, and who, aided by the secular arm, had crushed the Albigenses in a bloody crusade, was not a man among whose faults indecision could ever have been numbered. Before him were difficulties graver and harder to be encountered than any physical forces likely to be arrayed against his power, and there had come to his aid men willing to combat those difficulties, proposing their own methods, and asking no help save a mere commission from the highest spiritual authority to rouse the torpor of Christendom, and to go forth to fight for God and the Church against the spirit of infidelity. Obvious as the proper course may have seemed to one endowed with the warm faith of an enthusiast, the policy of the Ruler of Christendom would require rather to be moderated by a sense of responsibility, than to be guided by impulsive zeal. If evil should spring from these new remedies themselves, the weight of that evil and the duty of mitigating its effects would sooner or later lie heavily on the shoulders of him who occupied the

chair of St Peter. The care of all the churches had indeed become an incubus of perplexities, but there was a kind of familiarity about recurring problems in which already well known factors were involved. The sovereign princes of Western Europe, the bishops, the secular clergy, the monks, and, further away from sight, the shadowy Emperor of the East and the Saracen—these were forces whose resultant a pope was accustomed to calculate. These he knew almost by the traditions of his office how to balance against each other. But Innocent was now solicited to admit a totally new and untried power to take a place among the rest, and to us whose wisdom has come long after the event, it seems that he did well to hesitate, and would have perhaps done better to refuse.

The ground on which the Church was ordained to work was already doubly occupied. The secular priest and the monk had worked out a *modus vivendi*, albeit an indifferent one. What would be the effect of introducing a third element dissimilar in every way to both? If the friar should posture as a living reproof to the golden ease and spiritual indolence of the monk and to the ignorance and uncanonical life of the parish priest, would the reproof be taken in the spirit of Christian humility? Some kind of fermentation must result from the infusion even of a quickening leaven into the body spiritual, and that fermentation must pass off favourably, the body cooling down after a passing fever, or serious symptoms of moral blood-poisoning might only too easily supervene. Clearly then it was a matter for cautious treatment, this idea of sending forth a swarm of missionaries to teach and preach and tend the sick and the outcasts, and gain the sympathy of the poor man by being as poor as himself. If the great ideal were attained and sustained all would be well, but if the friar should be launched on a course of spiritual rivalry, if he should gradually acquire the vices of his clerical surroundings, and a coarser contamination from those he was sent to assist,

it might happen that by so malign a combination, like as by the chemical compounding of quiescent substances, a true and most active solvent of existing order might all too soon be reached.

Three centuries form a gulf that human foresight has never yet spanned. But had it been possible for the great pope to have seen in these islands the main divisions of the church discrediting each other in the face of the laity with yearly increasing indecency, he would have recognised the fact that the friar had destroyed the possibility of that natural balance which years would assuredly have brought about between seculars and regulars, and had thus, in the great result, lost to the papacy a kingdom destined to be of primary importance in Europe.

Whatever the reason for reluctant action may have been, it was certainly only after much hesitation that, in 1209, Saint Francis was accorded verbally the approbation of the pope. No bull or writing was given, nay, distinctly refused, and a way for the suppression of the new movement, should it be found practically inconvenient, was thus visibly left open for some years until, in 1215, it was judged that the Order of St. Francis might be put upon a permanent footing. Even then the rule was only approved verbally by the Lateran Council. More perhaps could hardly be expected from an assembly which was enacting a decree against the origination of new religious orders, but this in itself was good witness to the early merits of the Franciscans.[1]

Confirmation of the Rule.

The primitive condition of the Grey Friars,[2] their aims and their work in this country, have been most ably sketched by Professor Brewer in his preface

Primitive condition of the Order.

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[1] Migne, Encycl. Theol., vol. 13, p. 1062.

[2] Known under various names—*Franciscans*, *Minorites*, *Friars Minor*, *Grey Friars*. Later divisions of the Order were termed *Observants* and *Recollects*.

to the volume of which the present is a continuation, and it is safe to assert that no facts elicited by later investigations will lead a student to differ in any way from his conclusions. The present volume is, however, more particularly concerned with the sad story of the decadence and fall of the Franciscans, and its purpose has been to gather or to give references to the scattered and very scanty records now remaining as traces of these energetic workers.

There is an indefinable charm in Eccleston's simple narrative as he details for us the results of his quarter century of working and watching in his beloved Order. Of these early Franciscans it is almost impossible to think any evil. It was nothing less than the attraction of a truer holiness that caused the phenomenal growth of the Order. Here [1] a bishop resigned his see, there an abbot put aside his dignity and donned the grey garb of a mendicant friar, while the learned or the enthusiastic who found no scope in their own monastic orders, escaped, like as from a prison, to the sanctuary of the Franciscan habit.[2] These can be signs of nothing less than a rallying of the strength of that piety which has never in the darkest times died out from the church to so great an extent as her enemies are eager to assert.

The voice of jealousy was for a time not loudly raised. It is ever most fittingly evoked by the baser elements of social existence, and must seek matter for complaint in something else than sanctity of life and disinterested good works. Neither monk nor beneficed priest could enviously refer to the poor plot of ground, the mud-built friary, or the royal bounty which dispensed a few oak trees for beams or fuel;[3] but the duration of this calm, sad it is to say, cannot be safely reckoned even by decades.

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[1] Annales de Theokesberia (Annal. Monast., vol. ii. p. 95 Rolls Series.

[2] Annales de Dunstaplia (Annal. Monast., vol. iii. p. 133.)

[3] *see* p. 279.

The Minorites reached England in 1224. Under the year 1235 Matthew Paris launches against them his first accusations.[1] These can be tested by original documents still extant,[2] and, in at least one clear instance, must be regarded as true, though true for a date about twenty years later than that named by the great chronicler. Early difficulties.

A living writer remarks that the English mind ever requires an outward stimulus to keep alive its zeal, and that when this exciting cause is withdrawn it relapses into apathy. Notably is this the case with the career of the English Minorites. The burning zeal which had at first consumed all inner impurities cooled far too rapidly. The friar began to find his Rule too strict, and successive popes granted relaxations and privileges which sought to make his way more easy. It is not, however, to be supposed that considerable evils had as yet shown themselves in more than isolated instances, for the Council of Lyons in 1274, when restraining the tendency to erect new orders and actually abolishing certain classes of mendicant friars, specially excepted the four great orders, using the remarkable words "*Sane ad "Prædicatorum et Minorum ordines (quos evidens ex "eis utilitas ecclesiæ universali proveniens perhibet "approbatos) præsentem non patimur constitutionem "extendi.*"[3] Witness such as this could scarcely be borne in a general council of the Western Church to an institution which was visibly failing in its purpose. But whatever the further history of the Order in foreign countries may show, for our own country it must be admitted that the beginning of evil was near at hand, and we have only to turn to the consideration of the earliest concrete cases which actual records enable us to examine in order to find the first signs of the decadence which we are bound to trace. Commencement of feud with Monastic Orders.

[1] See Matth. Paris, vol. iii., p. 332 (Rolls Series).

[2] See p. 267.

[3] Lib. Sext. Decretal. iii. Tit. xvii.

No one has endeavoured to sift truth from early documents without longing for parallel records not written by the pens of ecclesiastics, but it will sometimes happen that beside the prejudiced statement of one of the parties in a quarrel, we are so fortunate as to possess the testimony of a third person. Still greater certainty is, however, reached when this witness, though a notorious partisan, is compelled to give unwilling evidence against his own side. This greater certainty is unexpectedly to be found in the case of the quarrel between the Franciscans and the monks of Bury St. Edmunds, a warfare which raged for at least six years.

Invasion of monastic territories.

As has been stated above, Matthew Paris (*anno* 1235) complains that a party of Minorites, taking advantage of being within the territory of a great Abbey for the purpose of preaching, would, on some pretext of illness or the like, stay for the night. Under cover of darkness, he asserts, they would erect a wooden altar, place it on a small consecrated stone slab brought for the purpose, and celebrate a mass. Having thus gained an ecclesiastical footing, they would hear confessions, say masses, and ultimately even despatch messengers to Rome to obtain substantial concessions. These would often be yielded by the monks from fear of a scandal and from dread of the power already gained by the Order at the court of Rome itself. With no differences worthy of special indication this sketch is a succinct history of the scandal at Bury St. Edmunds.[1] The *Annales de Dunstaplia* give 1233 as the date of the Franciscan invasion of the town, but there is little difficulty in believing that the quarrel took a definite shape in the year 1257, the date assigned in the account from the "*Registrum Werketone*" printed in this volume, if we assume that the Franciscans, having previously held a temporary site, obtained at the latter date a grant of ground within the limits of the town, and began to erect a permanent Friary.

Dispute with monks of Bury St. Edmunds.

[1] see pp. 267–275.

According to the narrative now printed the Franciscans began just in the way Matthew Paris has described, entering treacherously, but holding subsequently with a lawful title won by the arts of insinuation. The monks on the other hand openly glory in having violently pulled down the Friary and expelled the friars twice. It is curious to notice that the monks speak with scant respect of Pope Alexander the Fourth, charging him with showing undue favour to the friars, apparently little understanding the action it now appears that he had taken in the matter.

A hitherto unidentified bull in the Lambeth Palace library, however, gives a decisive side light on this dispute. It is directed to the English Minorites, and refers to their conduct toward the monks of Bury. Without its leaden seal, and only dated in November in the third year of one of the Popes who bore the name of Alexander, this bull has passed unnoticed, but as the date referred to above (1257) was the third year of Alexander IV. it may safely be ascribed to him. This document[2] shows, in the first place, that the supreme Pontiff, though once the Cardinal Protector of the Order, was guilty of no blind partisanship, and in the second, that the Franciscans, though at first injuriously treated by the monks, were subsequently misconducting themselves, and continuing the quarrel in a manner which called for authoritative interference.

In considering this quarrel we must remember that a Benedictine Abbey would in such a matter be responsible only as a monastic unit, but that under the strongly centralized government of the friars the fault of the Franciscans of Bury must be viewed as the fault of the whole English province.

This affair would thus appear as a grave symptom of failure in a high purpose, and that too (to take the

[2] Printed at p. 274.

most favourable date) after a course of but little more than thirty years had been run.

Dispute with monks of Worcester.

We are prepared by this narrative to place some confidence in the lamentable story told in the *Annales de Wygornia*[1] of the issue of a quarrel in the year 1290 about the forcible rescue of a corpse from the friars of Worcester, and its burial within the precincts of the monastery. Archbishop Peckham ordered that the body should be given back to the friars, who bore it away in procession with chanting and great pomp, after a speech about their rights had been delivered to the assembled crowd.

The annals of the same monastery (*anno* 1291) also give an account of the general chapter of the Minorites at Cork, in which the Irish friars, by producing a certain papal bull, caused such a quarrel that bloodshed ensued. The annalist adds the sarcastic couplet:—

Bullæ papales sunt fratribus exitiales.
Qui quondam mites, faciunt nunc prælia, lites.

These assertions, however, are not capable of proof, but in a fourth instance of great importance we are enabled by documentary evidence to reach a surer position.

Matthew of Westminster[2] states that about the year 1290 the Minorites, who had now gained great ground, "miserably infested the monks of Westminster and Worcester." Of the Worcester affair thus alluded to we have just seen the circumstances, and some documents[3] now printed for the first time from the originals in the possession of the Dean and Chapter of Westminster, enable us to ascertain the facts as regards the remaining allegation.

Dispute with monks of Westminster.

William of Pershore, once a Benedictine monk, had taken the habit of a Grey Friar, but about the year 1290 had returned to his old Order, and was sheltered in the

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[1] Annal. Monast. (Rolls Series), vol. iv. pp. 499, 502, 504.

[2] As referred to in Dart's Westmonasterium, vol. ii. p. xxvii.

[3] pp. 31 to 62.

Abbey of Westminster. He selected that refuge, it may be, on account of the presence of Alexander of Pershore, possibly a relation or formerly a fellow monk in Pershore Abbey. With him he had carried some books, which, as no friar could own property, were claimed no less than the apostate himself by the Friars. There already existed a papal privilege denouncing an excommunication, absolvable only at Rome, against all who harboured apostate Franciscans, and Archbishop Peckham caused the sentence to be published. An appeal was made to Rome, and the case was heard at Orvieto before the cardinal of St. Lawrence. His award was wholly in favour of the Franciscans, the Abbot Walter de Wenlock was forced to perform a public act of humiliation, penances were enjoined, fines were imposed, and the apostate was, if possible, to be captured and restored. The terms of the arrangement were hard, and it is creditable to the Franciscans, who seem indeed to have been in the right all through, that they subsequently modified the conditions by an agreement which appears to have been fully carried out.

A complete triumph like this over the wealthiest abbot of the great Benedictine Order is somewhat of a Pyrrhic victory after all. There is a moral loss in a contest which would assuredly have been instantly abandoned as unworthy of a Minorite, we will not say by St. Francis or even Agnellus of Pisa, but by Haymo of Faversham, a man who could fight a stout fight for his Rule within his own Order. Such a victory, too, over one of their admitted chiefs must at once have increased the growing bitterness of the Benedictines against the Minorites. The enmity, moreover, of these particular monks of Westminster cannot be accounted a light thing to encounter, for these, or many of them, were the men who appear in the Patent Roll of 31 Edward I.[1] as having

[1] Memb. 12 dorse.

been consigned to the Tower for the celebrated robbery of the King's Treasury in 1303. One of them, Alexander of Pershore, prominent as proctor at Rome against the Franciscans, was certainly the man who took the black panniers full of treasure to the pier, and who threatened to kill John Albon if he revealed the crime. A further point of interest attaching to the quarrel is that the anger of Archbishop Peckham was so roused by the conduct of Walter de Wenlock that he refused to officiate in the abbey at the funeral of Queen Eleanor in 1290.[1]

Invasion of rights of parish clergy.

If the Franciscans seriously invaded the domain of the monks their encroachments on the secular[2] clergy were still greater, and that too, it is to be feared, in proportion to the weakness of the position they were assailing. These priests were necessarily somewhat loosely connected units, but there is the far more important fact that they very frequently lost the respect of their parishioners by marrying, in contravention of the canon law, and by practising as lawyers in the various courts of the kingdom. To the aid of these considerations came a potent ally inadequately termed the weakness of human nature. As Matthew Paris notes[3] it was easier to confess an act of shame to a strolling friar, whose face might never be seen again in the town, than to the parish priest; and then too, it was hard to endure a penance inflicted by a man whose own conduct was possibly not higher than the level of his penitent's moral life. That these persistent invasions are not single instances universalised by railing accusers we have clear evidence. In Archbishop Peckham's Register[4] we read that the Minorites possessed by repeated Papal authorisations the right of hearing confessions and of absolving all persons without distinction and without previously asking the permission of the parish priest. This power the Archbishop directed

[1] See Annales de Oseneia. Ann. Mon., vol. iv. p. 326.

[2] Secular canons are not referred to here.

[3] Matth. Paris (Rolls Series) vol. iii. p. 332.

[4] Reg. Archbp. Peckham (Lambeth) fo. 131.a.

that they should be allowed to exercise without hindrance.

It is not surprising that the secular clergy viewed with detestation the men empowered thus rudely to depose them at will from that office which of all others gave a priest power over his flock. But this was not all. The holiest men must ever be preferable as guardians of the sanctity of the grave, and their habit assumed in the last moments of life must be the most potent armour procurable against the ghostly enemy.[1] It was clear, too, whatever faults might be discoverable by a coldly searching eye, that these friars were more spiritual than the country gentlemen, the farmers and manufacturers who dwelt in splendid convents and called themselves monks. Certainly they were preferable to the greedy clerical lawyer who was bending under the burden of a half-acknowledged family, and who, while taking a legacy, often failed to remember the masses it was intended to secure. These diversions of legacies were another aspect of a grievance so sore in all its phases that at last, after more than a century and a half, the aid of the popes was grudgingly extended to the suffering seculars. Boniface VIII. in the year 1300, decreed that the Minorites should not preach in parish churches without leave, and should give the canonical portion of all legacies—a miserable fourth—to the parish priests. The latter provision was for a time withdrawn, but in 1312 the Council of Vienne again established the rule.[2] The Decretals themselves show how fearful the tyranny of the friars must have been, nor was this tyranny ever much abated, for it is impossible with such an antecedent history not to give credence to the allegations of Richard FitzRalph, Archbishop of Armagh, in his pleadings before the pope at Avignon in 1357,[3]

[1] See p. 127. for an entry showing that this custom extended even to the case of women.

[2] Clementinarum Lib. iii. tit. vii.

[3] See p. 276.

although, owing to unknown under-currents of influence, his bold efforts did not effect any reform.

Relations with bishops and the pope.

The feelings of Archbishop FitzRalph towards the mendicant orders were probably shared, though less openly, by a majority of the bishops, for these friars, like the larger communities of monks, claimed and obtained[1] complete freedom from episcopal control.[2] In its interior organisation their Order, like all ecclesiastical institutions, shows a clearly marked democratic constitution, more democratic indeed, in later years especially, than the monastic orders, in that the greater officers according to their rank were compelled to resign on the occasion either of every provincial or of every general chapter, and were removable at other times for insufficiency or misconduct. This organisation was very complete, ranging upwards from the superior of a friary, or the warden of a convent, through the grades of custos and provincial minister to that of the minister general residing at Rome. A body of this kind, it will be readily admitted, was not favourable to the good order of a diocese, but the popes, to whom the friars were ever friendly, had by means of it the convenient power of controlling a number of spiritual garrisons all over Europe by communication with one head, and, as the many diplomatic missions entrusted to Minorites show, the Pontiffs found them obedient auxiliaries under a great variety of circumstances. The numerous brief biographies of Minorites gathered by the industrious author of the "*Collectanea Anglo-Minoritica*" show a large amount of interflow between the foreign and the English convents. Communications clearly were well kept up, and the periodical meetings

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[1] Wadding, vol. 5 p. 562.

[2] See Vol. I. p. 377. See also MS. Harl. No. 335, Archbp. Stratford's Constitutions. These contain ordinances directed against the mendicant orders.

in provincial or general chapter must have strengthened powerfully the sense of unity at the expense of that of nationality. The lack, too, of proprietary attachments must have operated in the same direction, no less than the wandering habits of the friar, and must have caused him to be ready to move, like the more modern Jesuit, from place to place or country to country, as the good of his Order, or the needs of his overlord the pope, might at the moment require.

Relaxations of the Rule.

We have already seen that the Rule of St. Francis was very early found too strict for complete observance, particularly in a country like England. Evidence has been given to show that the Order was soon launched on a series of contests which it could scarcely have avoided, and the need either of strengthening its position or retreating before its enemies must have been obvious to its rulers. Enthusiasm entirely undirected by worldly wisdom can prevail for a short time only over worldly forces, and this was clearly the opinion of the popes who assisted in modifying the original design of the founder. A race of friars dependent strictly on voluntary offerings or the results of mendicancy must soon, especially in a country like England, have been literally starved in the recurring times of famine and pestilence. When all but the rich were in perpetual anxiety as to their next meal, the friar commissioned to minister to the spiritual wants of the poor and to live of their bounty must necessarily have stood no chance of food to keep body and soul together. In times of epidemics he who was attending the plague-stricken could have been no welcome visitor to those who were hoping to keep the pestilence from their door. Some means of obtaining a small independent income as a resource in times of emergency must therefore be sought, and if the Rule should stand in the way then, though regretfully, the Rule must be evaded or modified for the sake of the continued existence of the Order it governed. In

the same way the Order found it needful to qualify itself for competition of a different nature. Not to be eclipsed or rather—for such would have been the result—rendered useless by the Dominicans and others as preachers or as confessors, theological learning at least was essential. Thus another modification of the Rule must come about, and as men who study need to be freed somewhat from other duties, a favourable interpretation must be put on ordinances respecting labour. Here, however, the assistance of the pope was required, and we must turn to the pages of the Canon Law to see what actually happened.

Rule relaxed by Nicholas IV.

Attentive consideration of all these necessities is shown in the Declaration of Nicholas IV. touching the Rule. If nothing could be possessed in common by the friars, even books and other requisites for Divine service and study would be beyond their reach, and it was therefore decreed that all proprietary rights in minor necessaries for the use and benefit of the Franciscans should be held to vest in the Supreme Pontiff, to whom also should belong all friaries and churches of the Order. Loans continued to be forbidden, yet, to procure necessaries, the friars might bind themselves to repay either by labour or out of alms received, but the alms-giver himself should, if possible, be the intermediary. If he should die, his heirs or executors might be sued at the law if necessary. Legacies expressed in a form contrary to the spirit of the Rule must be repudiated—thus a field to cultivate, a house to let, might not be accepted, but money, or a house, or field, to be expended on the necessities of the brethren would be a permissible benefaction; and further, the right to such a legacy might be sustained by the friars before the courts of law. The touch of money was ever to be avoided by a friar, but a gift might be changed, by sale if requisite, for some lawful and necessary article; and, lastly, spiritual and mental labour being preferable to bodily toil, the latter

should not be imposed on those fully occupied in efforts of the higher class.[1]

Further relaxation of Rule by Clement V.

The second great Declaration on the Rule was put forward considerably more than a hundred years later by Clement V. in the Council of Vienne.[2] Between these two documents differences may be detected which evidence a general falling off from the high standard of the older days. Directions are given as to certain minor points, such as clothing, election of officers, &c., and an authoritative division of the absolute from the variable or less strict injunctions of the Rule is laid down. It is ordered, that beside the fasts from All Saints' day to the Nativity and the ordinary Lenten abstinence, the brethren shall be bound to the general fasts imposed by the church on all Christians; but it is noticeable that no mention is made of the intermediate fast to which St. Francis exhorts his followers. After ruling that persons entering the Order may give to it their property, but must not be persuaded so to do, the Declaration concerns itself mainly with directions calculated to avoid for the future various accusations brought against the Franciscans. These were apparently understood by the Pope to be that the friars not only suffer but procure themselves to be made testamentary heirs; that in some cases they receive rents so large as to form a maintenance for the whole convent; that when their affairs are before courts of law they personally intermeddle; that they undertake the duties of executors and arrange cases of usury or the return of stolen goods, &c.; that they cultivate large gardens and even large vineyards, and sell the crops; that at harvest and grape-gathering seasons they beg and buy to so great an extent as to provide for their consumption during the whole ensuing year; that they build such beautiful churches and convents that their edifices seem fitter for magnates than for mendicants; that they have

[1] Lib. Sext. Decretal. V. Tit. xii. cap. III. See also p. 75 in the present volume.

[2] 1311–12.

church ornaments in value even beyond those of great cathedrals; and lastly, that they receive as funeral offerings horses and even arms. These charges, as the Pope states, the rulers of the Order deny, but he none the less proceeds to legislate against the growing worldliness of the friars.

Movement for a return to strict observance of the Rule.

The lines on which the Church has ever proceeded are happily so special and peculiar that, after learning all that can be alleged respecting the evil condition into which a great religious institution has fallen, we look almost as a matter of course for the commencement of those efforts which have seldom failed to be forthcoming for renewing and setting in order that which has been weakened and decayed.

It is hard, perhaps, to escape from the conclusion that a movement of reform is at least a confession of previous disorder or insufficiency, but on the other hand a reformation from within, a self-healing process, is good evidence of vitality. Signs of a desire for a return to the strict Rule of St. Francis appear before the middle of the 14th century. After the General Chapter of Toulouse in 1373, at which Pope Gregory XI. presided in person, considerable advances were made. A division without disruption commenced, and the number of houses occupied by Observant, as distinguished from Conventual Franciscans, slowly increased. All, however, owed allegiance to the same high officers of the order, until (in 1415) the Council of Constance granted the Observants a separate head or vicar general, who, however, was still nominally subordinate to the minister general of the entire order. This office of vicar general was held in 1438 by the celebrated Bernardine of Siena. In 1446 the Observants were permitted by Eugenius IV. to hold a General Chapter and to present their elected vicar general for merely formal confirmation in his office by the minister general. Later still the so-called Bull of Union gave the Observants precedence over the Conventuals,

Rise of the Observant Franciscans.

though it would seem that they were not the more numerous section. In England, where it is asserted that the Rule had even been more strictly kept than on the continent, the reformation caused no disruption, though there was some rivalry. Edward IV. was a great patron of the Observants, and Henry VII. and, in his earlier years, even Henry VIII., favoured them, though this section of the Franciscans was, a few years later, the first to suffer at his hands. Early in the 16th century they seem to have numbered twelve convents in the English province.

Statutes of the Observant Friars.

The statutes of the Observants printed in this volume were collected in the general chapter of Barcelona in 1451, and are probably the earliest collection of their regulations which has been presented in type. They exist in this country in a single manuscript copy preserved in the Bodleian Library. The foundation of all this legislation was of course the Rule of St. Francis, but the authoritative interpretations and relaxations of Nicholas IV. and other popes, and the inevitable growth of case-law had, before the middle of the 15th century, rendered codification a necessity. The mere transition from a primitive Rule, to be followed in its spirit, to a code of laws, to be interpreted by the letter, suggests the idea of a loss of moral elevation. Then, too, when it is considered that we are dealing with the work, not of legal theorists, but of men who are palpably prohibiting the recurrence of offences already more or less frequently committed, we see that the statutes under consideration testify to past sins and abuses often serious in form and degree.

Almost the first regulation is that no one under 16 years of age shall be admitted as a novice. When we find that in 1358 the University of Oxford vainly endeavoured to prevent the abduction of young students which had then become so frequent as to deter parents from sending their children to Oxford, this enactment appears utterly insufficient for the protection of the

unwary. But even this is an improvement on the state of things indicated in a decretal of Alexander IV. which speaks of novices under 14 years of age.[1]

The mode of life inculcated in these statutes is undoubtedly one of great strictness. From Compline to Prime, that is from about seven in the evening to six in the morning, silence is enjoined throughout the year, and at specified seasons during other hours as well. Clothing is to be of the cheapest, shoes are forbidden, as also are feather-beds and linen sheets, and the friar must sleep in habit and femorals and wear his cord. Two lenten fasts in every year are prescribed and even a third is advised, though, on the other hand, meat in moderation is allowed at other times.

Every friar must travel on foot, and the miserable evasion of the rule by riding on asses when the use of horses is denied, must under these statutes disappear. A companion must be taken on every journey, and each is bound to report secretly on the behaviour of his associate. The confessions of women are a subject of much solicitude, for the practice of hearing confessions was a most important business of the Order, and the punishments assigned to all offences against purity are very severe, and are extended to cases of grave suspicion. In one clause the statutes touch lightly on a class of offences often imputed to cœnobites of all Orders, but without dwelling on these matters, it may be said that the importance of a legislative reference is great in testing general report. Possession of property of all kinds by individuals, or by the Order, as might have been expected, is forbidden, and a friar found at his decease to have any possessions is deprived of Christian burial, though the further indignity mentioned in the Decretals is not prescribed. Apostasy, however, was the great offence, and the vagabond friar was, both by

[1] Liber Sext. Decret. III. Tit. XIV. cap. II. See also Rolls of Parliament and Statute 4 Hen. IV. c. 17.

royal and papal enactments, to be caught wherever found and handed to his superiors for punishment. We have seen, in the case of William of Pershore, the commotion that a single apostate friar could cause, and the great importance attached to his capture, and in the statutes of the Observants we see that such an one when caught was to be flogged—the only case in which such a punishment is named. Forgery, perjury, theft, assault, the procuring of promotion, and the invoking of external interferences in the affairs of the Order, these were the offences for which since the Rule of St. Francis was first drawn up it had become, on account of a few isolated delinquencies we may hope, necessary to legislate. The punishments inflicted under this code were varied, but two only were serious—imprisonment and flagellation. The rest graduated downwards to a childish level,—to eat his dinner sitting half clad upon the floor being the meed of the friar who would not sleep in his clothes. By these statutes the Observant Friars are clearly intended to abstain from the practice of acting mystery plays then prevalent among the Conventual Franciscans, for it is specially forbidden them to put on female or indeed any secular attire whatever *pro ludis faciendis*.

The requirement of bodily labour remains in full force in these statutes, but there is nothing to enlighten us as to the kind of work usually done and the extent to which there was actual labour for an equivalent; but that such real bodily toil was still to some extent customary is evidenced by a regulation in the Decretals forbidding friars to make bargains respecting their hire, and another permitting money sometimes to be borrowed under a contract to return the value in labour.[1]

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[1] Lib. Sext. Decret. V. Tit. XII. (col. 765, edit. 1585). *See* also pp. 77, 78 in the present volume.

Extent to which the vow of poverty was kept.

In one point the Rule of St. Francis was obeyed almost to the letter during the three hundred years' course run by the Order in England. The Franciscans, except in instances so isolated as to be unworthy of mention, can by no stretch of language be termed landowners. The site of a friary and a garden form a modest possession which the most carping spirit of envy must pass unnoticed. Indeed, it is a matter for admiration that the Franciscans put such very narrow bounds to their desires. The grants entered in the Patent Rolls down to the end of Henry the Sixth's reign relate to small plots of ground, often to a lane proposed to be enclosed or a spring to be led within the friary.[1] We must therefore look to other possible sources of income if we wish to see whether or not holy poverty was maintained among the Grey Friars in England. The temptations resulting from having to compete with the wealthy monks and the seculars, who, though poor, had stipends, must have been great. To sustain themselves effectually by sheer begging in mediæval England would have been to turn mendicancy itself into a positive industry, so great would have been the exertions needed. Other ways were open, and they were taken, though some of them brought the friars into contests often positively disgraceful, always detrimental, to the cause of religion. Detractors had a true ground of attack when they alleged that the Franciscans sought to make the wills of the dying, securing thereby funeral offerings and legacies for masses, as well as sums for specified benefits. A glance at the wills collected in Sir H. Nicolas' "*Testamenta Vetusta*," wills mostly of distinguished people, detects ever recurring entries of legacies to the Friars Minor; while an analysis of a considerable number of wills of persons of a much humbler class extracted from

Sources of income.

Funeral offerings, legacies, &c.

[1] See pp. 282–297.

the registers of the Norwich Consistory Court by the late Mr. John L'Estrange,[1] shows that at a time when the Grey Friars were falling out of favour every third will conveyed a gift to them. Pensions from the king too, were another source of income, and these seem to have been liberally granted. They continued down to the early years of Henry VIII., but as their revocation was so easy a matter—a mere cessation of payment—Speed's catalogue contains no traces of them. A series of examples of these grants showing the variety of forms which they took may be seen in the extracts from the Harleian MS. No. 433, printed at p. 265.

Royal pensions.

Regular offerings, too, resulted from the practice, very common in the fourteenth and fifteenth centuries, of organising religious guilds. Nothing would be easier or less fair than to represent these useful and humanising institutions as having been started by secular priests and friars for the sake of the various offerings which indubitably flowed in from them. That they who preach the gospel should live of the gospel is a rule no less of common sense than of apostolic teaching, while the suggestion that the gospel is preached for the sake of gain is one of those drops of bitterness with which malice can at will defile any pure stream. Any person who can disentangle himself from nineteenth century surroundings and can read the fourteenth century by the light of fourteenth century ideas must see clearly that the guilds, whether religious, merchant, or craft guilds, were a potent organising force in a direction which was at that date wholly right and good. As may be seen in the collections of Mr. Toulmin-Smith[2] and Mr. Rye,[3] they directly and absolutely enforced the most

Organisation of guilds.

[1] Printed in Mr. Walter Rye's Norfolk Antiq. Miscell vol. i. p. 345. Many of these are wills of parochial clergymen, and it is worthy of remark that rivalry did not prevent them from leaving some legacies to the Minorites.

[2] "Ordinances of the English guilds" (Early English Text Soc.).

[3] Norf. Arch. Soc. Trans., 7, p. 105.

important moral laws, brought men and women socially together in a wholesome civilising way, acted as benefit societies and burial clubs, and in the direction of commercial and political action have done more than can even be glanced at here. That monks, secular clergy, or friars should by the offerings of the guild-brethren, whether at annual festivals or funerals, be aided in keeping their hands free for clerical duties, and not least, for assisting to direct such institutions as these, must certainly be right and proper. The case of the guild of St. Elene at Beverly shows exactly what happened. Each year on the feast of their patron saint a procession of the guild went to the church of the Friars Minor. Mass was sung, and every brother and sister offered a penny. At other times there were masses for the deceased brethren, accompanied by the usual offerings, and if the accounts of the guild showed a balance at the end of the year the amount was devoted to the poor and to the maintenance of the guild chapel. The object of this particular guild, Dr. Brentano says, was the representation of religious plays, a feature of mediæval life which has attracted much attention at the present day.

Miracle plays acted by Franciscans.

In organising and acting miracle plays the Franciscan friars took a decided lead, and so far was it reckoned in late times one of the recognised callings of the Order[1] that the corporation registers of York tell us that in 1426 William Melton, of the order of Friars Minor, "Professor of Holy Pageantry and a most famous "preacher of the Word of God," made arrangements respecting the Corpus Christi play in that city, evidently as manager of the performance. The more famous *Ludus Coventriæ* was wholly in the hands of the Minorites. The plays forming this collection,[2] Dugdale tells us,[3]

[1] It is a curious fact that during the brief revival of the order, Mystery plays were resumed. See Machyn's Diary (Camden Soc.) p. 138.

[2] Cott. MS. Vesp. D. VIII.

[3] Hist. of Warwickshire.

were "acted with mighty state and reverence by the "Grey Friars," who "had theatres for the several scenes "very large and high placed upon wheels and drawn to "all the eminent parts of the city for the better advan-"tage of spectators." Here again it is easy for the voice of detraction to say that the representations were coarse and ridiculous and to assert that nudity [1] was tolerated on the stage. The Ober Ammergau plays, however, by their beauty and dignity have done much to enable the nineteenth century to understand these mediæval "miracles" and to comprehend that they were an elevating influence to our simple ancestors. Profit, of course, flowed from these performances, and some will allow and others deny that the labourer in this instance was worthy of his hire, while the question whether these plays were acted for the sake of money or the money received for the sake of having plays, will divide opinions just as does the biological problem whether organisation produces life or life causes organisation. One evil result we must allow may possibly and exceptionally have flowed from the custom of acting plays. He who was an entertainer in public had temptations to become an entertainer in a more private and less reputable way, and occasion has thus been given to a modern writer to say of the Franciscans that "their jocularity and ribaldry made them "the welcome associates of the licentious and profane."[2] How far this general assertion is fair is a matter for doubt, but that it is not without some foundation there is positive proof [3] in a Franciscan MS. in the British

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[1] Because all the details of stage preparations are not recorded it is assumed that nothing was done to preserve decency.

[2] Dean Hook, "Lives of the Archbishops," vol III. p. 56.

[3] It is necessary to repeat that no generalisation from single instances is here or elsewhere intended. Original records respecting the Franciscans are very scanty, and if in their case we can test the truth of general report by single documents we must perforce be contented.

Museum.[1] This is, unfortunately, nothing less than a collection of ribald and profane songs mixed with parodies on the services of the church. The song printed in this volume [2] will show the character of the whole sufficiently well, and is an interesting early instance of the device of obtaining a ludicrous effect by grotesque perversions of grammar.

Charges made against monks friars, &c.

In most of the general accusations against the conventual system monks, nuns, and friars are inextricably mixed up, and before examining by the aid of a document printed in this volume, one specific charge against the friars, a few words may be said on the general question. All that men of the stamp of John Bale could do in the way of defiling the memory of cœnobites in general has been done, and though Bale is a discredited man, he and others like him have completed a work which can now scarcely be undone, and the memory of those who indubitably preserved religion and increased learning in the land is almost hopelessly besmirched. One [3] of the many ways in which these calumnies were being insinuated at a comparatively late date may be seen in certain "Chantry Certificates," and the motive of the imputations is not far to seek. In these we find details respecting the conventual buildings, and the character of their inmates written legibly, as though the record had been liable to be seen by persons interested in the truth of its contents. If we look closer, however, at those parts of the document in which personal character is touched on, we shall see interlined here and there a few words so much abbreviated and in so small and scrawled a hand as to pass at first sight as the aimless scribblings of a listless penman. More careful investigation will, however, show that a mean-

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[1] Harl. MS. No. 913.

[2] p. 278.

[3] It is not possible here to do more than allude to the "*Comperta*" and the documents edited for the Camden Society by Mr. T. Wright.

ing too foul for record in these pages is to be attached to them, and these secret reports will be seen to be charges which none probably had the chance of disproving, and which have since been taken as irrefutable.[1] In comparison with these allegations against other orders, one particular charge often brought against the Franciscans seems light indeed, but if we can throw real doubt on the justice of one of the lesser counts in the general indictment, we may reasonably doubt the goodness of a cause which could not neglect the support of minor calumnies. It is said that the Minorites and other friars sold certificates, which when produced by a friend to a conventual chapter, entitled a deceased person to the prayers of the brethren. Bundles of these letters of confraternity were, it is said, shamelessly carried about, each letter having a blank for the insertion of the name of a purchaser. Of these letters very few have been preserved, but in the Bodleian Library, bound up as fly leaves to a manuscript of little value, are the halves of two of them. One is certainly a Franciscan "Letter of Confraternity," the other may be, or may have been issued by another Order,[2] but whether this be so or not, the manuscripts in each case show beyond the possibility of doubt that the whole document was written on behalf of the person named in it. Further evidence must therefore be called before we can trust the charges made on this point.

Alleged sale of letters of confraternity by Franciscans.

Under the primitive Rule and under its subsequent modifications the injunction as to bodily labour remained in force, but naturally there are but few documentary evidences now remaining respecting matters of this

Bodily labour.

[1] Records of the visitations of bishops show that the condition of some small convents was not satisfactory. The secret history of some modern public institutions would afford equally good moral grounds for dissolution, but no private greed of gain could now be indulged.

[2] See p. 263 for the former of these documents.

humble nature. St. Francis thought that his friars could live by manual work supplemented by mendicancy, and no doubt his plan was in the earlier and purer times strictly carried out, though, strangely enough, Eccleston makes but little reference to actual instances.

In later times, however, it would seem that the Order consisted in an increasing degree of friars in holy orders and that the labouring element was proportionately small. Taking, as an instance, the obituary record of the Aberdeen convent of Observant Franciscans,[1] we see among the brief biographies therein recorded but four or five only of men who worked at handicrafts. Friar John Strang, priest and worker in glass, some of whose work possibly remains at the present day, stands at the head of the list, followed by Friar John Thomson, whose temperance in food, drink, and sleep, in spite of his laborious calling as carpenter and mason, is recorded in touching terms. Two other friars appear to have been carpenters, and one perhaps a professional scribe, the remainder priests, preachers, and confessors. Thus it is probable that the Aberdeen convent, albeit of Observants, was not sustained by the bodily labour of the brethren, nor does the record fail to shew the means by which the friars were really supported. Local benefactors seem to have been numerous and most liberal in daily alms no less than in legacies, and if to their beneficence may be added some of the other sources of income already indicated, it will be seen that, though not wealthy, these Observant Friars were in good repute and were not allowed to lack the comforts of life.[2]

Money obtained from fines inflicted by confessors.

The last source of income to which reference is made in the materials collected in this volume is one which appears only by a rather vague enactment against it.

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[1] *See* p. 123.

[2] The inventories of goods seized in English friaries by the King's visitors, 1537-8, – often mere gleanings after a harvest reaped by local peculators,—cannot be trusted as indications of poverty.

In the *Abbreviatio Statutorum*[1] confessors are bidden not lightly to impose pecuniary payments by way of penance for sins, and if such penances should seem proper to be inflicted the results are not to be taken by the confessor or his brethren. The mode of disposing of them is, however, not positively prescribed, and it would be difficult to believe that to Conventual Franciscans, at least in later times, the practice thus touched on did not prove a source of income.

Contributions of the Franciscans to the learning and moral improvement of their age.

Leaving the question of ways and means, we may pleasurably turn for a moment to the list of learned Franciscans which forms one of Luke Wadding's careful collections. So much has been said on this aspect of the Order that but few words will suffice here, yet the folio volume which contains the long muster roll cannot be passed over entirely in silence. That most of this vast mass of work is now profitless reading is no true condemnation of the workers. If the names of Ockham, Scotus, Hales, and others are to most men great only by traditional reputation, and are merely reverenced with the derived respect which ignorance often pays, it is because we have ungratefully forgotten the hidden foundations which are still doing us true service. The precision of thought in theological matters which was first cultivated by industrious commentators on the Master of the Sentences is itself no mean inheritance for later days, but the many branches of physical science first developed by the Franciscans are a gift so truly magnificent as to command the respect of all. Of these merits Professor Brewer has spoken fully[2] and more need not here be written, yet a word should be said of other matters not so frequently remembered. Evil seems to be in one sense a coin of ascertained value. The most careless can form a tolerably true idea of

[1] p. 96.

[2] Vol. I. Preface.

a crime or an act of dishonour. These can be recorded and after ages can accurately weigh their guilt and try them by the standard of current sins. It is not so with moral worth. The silent inward accumulation of just views and sound principles, the training of the soul to work with no effort on the lines of truth and duty, these are either unrecorded facts, or are recordable in a language only intelligible to him who has learned the symbols by which man's moral history must be expressed. A list of a man's virtues may appear to be no more than the lightly given tribute of careless good nature, too kindly to speak evil, and reckless from the consciousness that no reckoning will be taken. Hence eulogies of the departed are generally passed over as of little value, or of no intelligible value, while the sad blot which a true biography exhibits is the one thing which is thoroughly and in a living sense comprehended and remembered.

Transferring to the many that which is true of the individual, we may perhaps acknowledge that a satisfactory estimate of the Franciscans is at this date scarcely attainable except through an effort of the imagination which colder natures might perhaps stigmatise as emotional. We have traced some faults, and must trace still more; of isolated crimes a few, of the ordinary sins of human nature and the debasing of high purposes not a little. We have seen the channels by which meaner motives found their outlet, but here and there we are encountered by a salient fact which shows, that whatever were the sins of the few, whatever the jarrings with external systems, a high and holy purpose was kept alive in the Order at a time when its enemies would ask us to believe it to have been utterly vicious.

It is not disputed that in the awful visitations of the Black Death in the fourteenth century, the Franciscan

Friars in different parts of Europe perished literally by thousands through their devoted attentions to the sick and dying. Here there is no room for cruel detraction. If the friar's presence as physician both of soul and body influenced the testament which he alone had the courage to prepare at the bedside, the unprejudiced will consider it probable that the brave man scarcely dreamed of avoiding a sudden summons to follow the patient whose last moments he had befriended. When the motive was so singly a wish to strengthen his Order for future good works it is an unworthy quibble to accuse the Franciscan of a breach of his vow of poverty. To visit the sick and afflicted has for nineteen centuries at least been the correlative to keeping a life unspotted from the world, and why the argument from good works to virtue should fail in its application to the great body of the Franciscan Order it is indeed hard to see. They visited the sick and preached the gospel to rich and poor, they were physicians and theologians, and profound in the scientific learning of their day, and it would be surprising if individuals from an Order intellectually so pre-eminent were not frequently called aside to assist in the work of the world.

Political action of the Order in England.

We are dealing with centuries to which the idea of the church as a controlling agent in political and social life seemed to have been perfectly familiar and natural. With cardinals and bishops acting as leading statesmen and with mitred abbots in Parliament it would appear remarkable if the friar had wholly held aloof from social and political action at a time when both were being so aptly guided by the church, and thus we may prepare ourselves for a new and distinct aspect of the Order in England.

Readers of history are familiar with phenomena which may be taken, very much according to individual bias, either as political movements with a religious guise or religious movements under a political banner. En-

thusiasts in both directions coalesce for a time and appear as one body, until some fundamental question becomes a touchstone by which the allies try out their essential differences. What the real bond of union was between John of Gaunt and John Wyclif it would be hard to discover, for if we say that each recognised in the other a powerful disintegrating force, potent against all prescription and all authority, we are compelled to acknowledge on the other hand that the final objects of each of these men were totally distinct. Our present interest in them both is that their union dated a new departure in the history of the English Franciscans, though the divergence of the latter from their old lines was not for some years very wide.

The fierce contests of the Franciscans with Wyclif had drawn them, as indeed the whole church was at first drawn, into deadly opposition to his allies the Lancastrian party, a party which first mooted the idea of confiscating the wealth of ecclesiastics. As years went on the friar became a political schemer, and when the seeds of civil commotion sown in the later years of Edward the Third had begun to bear fruit, the Order of St. Francis, adopting the White Rose, began to pour out its blood and to furnish political martyrs.

Opposition to Henry IV. and Henry V.

The very silences of old records, those too which seem to have no reference whatever to the subject matter of the moment, are fraught with instruction. Under the strict Rule of St. Francis a list of grants of property should rarely if ever have contained a reference to his Order, yet it is a fact that on the Patent Rolls for the reigns of Henry III., the three Edwards, and Richard II. there are as many as 112 entries relating to the Franciscans. Three entries only occur in the first year of Henry IV., the year in which that king sought a general conciliation of all parties; there is one isolated entry of a grant to the Friars of Dunwich in his tenth year and then all is unbroken silence until the early years

of Henry VI., when a few entries are again scattered along the rolls, growing significantly more frequent after the death of John, Duke of Bedford.[1]

If we now turn to the chronicles of the time we find that in 1402 Henry IV. was sorely troubled by the industry with which the Minorites spread the report that Richard II. had not died at Pontefract, but was alive in Scotland. For this interference the king, who nevertheless diligently sought the favour of the Church as a whole, caused Richard Friseby and eight other Franciscans to be hanged. There is a political consistency in the fact that in 1460, as we shall presently see, the friars south of Trent dreaded lest they should be massacred, and were seen to be ranged decisively on the side of the Yorkists. History shows that many years earlier the friars were opposed to John of Gaunt, and this explains the circumstance that in Wat Tyler's rebellion the Franciscans, the duke of Lancaster's foes, were specially excepted by the rebels from their list of the proscribed.[2]

Incidents in the life of a Franciscan during the Wars of the Roses.

No better illustration of the social and political actions of the Minorites in the midst of the turmoil of the fifteenth century can be gained than by examining the words and actions of a distinguished Franciscan who lived during the Wars of the Roses.

Friar John Brackley, a Norwich Franciscan,[3] a Doctor of Divinity and a famous preacher, is one of the few men of his Order whose lesser acts and motives are after the lapse of four centuries distinguishable with any vividness. The thread of his life, interwoven with the web and woof of a stronger fabric, appears and

[1] The calendar of inquisitions "*ad quod damnum*," less perfect, however, as a record, being a modern list of loose documents, speaks more emphatically. There is no entry of an intended grant of land to the Grey Friars between 1 Richard II. and 19 Henry VI.

[2] One, however, is known to have perished in the rebellion, *see* p. 157.

[3] Son of a dyer who lived in Norwich. *Blomefield.*

reappears in the "Paston Letters" in various aspects, —he is seen as confessor and executor, politician and preacher, now as in danger from accusations before his own Order, now as fearing that the wild lawlessness of the time may sweep his brethren and himself to sudden destruction.

Early in 1454 he pays a mysterious visit to Paston Hall, going away with his errand untold, the master of the house being from home, nor does he come again before us until the summer of 1456, when he begs John Paston to get him copies of some indictments, so that when Sir Thomas Tuddenham and others accuse him at the next Provincial Chapter, he may be ready to show to his Order "lyk a Kalender, a legende of here "lyvys," thus minimising the credit of the "cursed "covy." Even when touching so serious a matter he cannot conclude without a playful recommendation of two widows to a friend, *eligatur quæ sibi melius placet.*

More than three years later the old warrior, whose skilful use of an improvised entrenchment had won the battle of the Herrings, lay dying at Caister. Friar Brackley is with him, transmitting the old knight's wish, "God send me sone my good cosyn Paston," but immediately digressing to mention the dark hints of Fastolf's secretary as to the executory powers he will have under his master's will. Brackley appears in the will as one of those on whom its carrying out may devolve in case of the default of others, and he is one of the important witnesses in the litigation which ensued some years afterwards about it.

Late in the year 1459, at the time when the Duke of York's army had dispersed at Ludlow, Brackley himself stayed for a time in the west country, but returning and, writing from Walsham, refers to "a lewde doctor of Ludgate" who had charged that no one should pray for those "Lords traytorys," the earl of March and his allies; but, adds the Yorkist friar, "he had lytyl thank

as he was worthy." A few months later Friar Brackley, apparently established in his patron's house, narrates how in the absence of his warden Barnard he had preached with approval before justice Yelverton and others, and on the following day had borne part in a warm dispute, in the course of which he was angrily told that "the Lordes above at London arn "infoormyd of you and they schal delen with you "well enow."

No harm befel the friar, for in June, and so just before the fight at Northampton, a messenger is told to pass by Cambridge and bring with him to London Brackley's license (perhaps as resident confessor) from the provincial of the Grey Friars, and Brackley himself, later in the year, writes from Norwich a budget of election intelligence touching the Parliament of October 1460. "Yf owt come to my Lord Warwick but good," adds the friar, "far weel ye, far weel I and al our "frendes." Another letter of about the same date in dispraise of an opponent shows by the request, "*Rogo* "*detis mihi licentiam recedendi ad conventum* "*Norwici ad mutandum vestimenta mea,*" that the writer is still in residence at Paston Hall. Again, just before the battle of Wakefield, he pens a deeply interesting letter to John Paston full of suggestions for the ear of the Earl of Warwick, advising the committal of a neighbouring gentleman to the Tower or Newgate, warning the Yorkists against the Bishop of Norwich, and proceeding to state that the Queen's party, according to intelligence received, designs the slaughter of the writer and of all the Franciscans dwelling "*citra flumen Trent.*"

Trifling allusions to Friar Brackley, his preaching at St. Paul's, &c., occur in the letters for 1461, but Friar John Mowth, a Minorite, writing in May 1466, and referring to him as dead, seeks for "certain oblygacyonys "entrusted to William Paston by Brackley of the

" weche the date xuld grow to my convent yn " Norwyche " desiring the same " for the comfort of the " dede and profyth of my convent." On the day of his death Brackley gives his testimony in the disputed matter of Sir John Fastolf's will, asking his confessor to report " that I took it upon my sowle at my dying " that that wyll that John Paston put in to be provyd " was Sir John Fastolfys will."

One undated letter written from Caister is of interest. Friar Brackley refers in it to begging for one day's food for the Provincial Chapter of his Order, it being apparently the duty of the friars to cater in turn.

The picture of a Grey Friar of the middle of the 15th century thus undesignedly drawn contrasts strangely with an ideal derived from the " Rule " and the pages of Eccleston. The meekness of this sturdy disputant is nowhere apparent. His business is with the rich, the poor he nowhere names. He has left the leper and is tendering advice to the King-maker himself on the blood-stained politics of his time. The plaint he prepares to meet before his brethren is no self-denounced sin, half the fiction of an overstrained conscience. It is some home-thrust of worldly accusation which he will parry by blackening his accusers' character. If his warden is present as physician at the dying knight's bedside, he is himself conspicuous there by the care he has taken to assist in the preparation of the last will, and the instruments by which the church is to take one more collegiate foundation. If the somewhat significant sentence, " be war of Mineres fro hense forth," placed in close collocation with advice as to the choice of a confessor, is not to be taken as a reference to Brackley (then some years dead) it may fairly be said that there is no more harm apparent in the friar than in many a political clergyman of fair fame in the estimation of the eighteenth century; but our business is with St.

Francis and his followers, and we must judge them by his standard.

Opposition to the Lollards.

The facts already noted respecting the practical discontinuance of grants to the Franciscans during the reigns of Henry IV. and Henry V. are remarkable as assisting to show, that while Friars and Lollards virulently hated each other, the former were as obnoxious to those kings as the latter are well known to have been. Many of the notions which Wyclif entertained are, it must be admitted on all hands, at once theological and political. An age so little advanced in practical thinking as to regard the possession of gold as the ultimate object of trading should be looked upon with some leniency when it takes an equally simple view of State policy in another direction, and stamps out those who are unfortunate enough to be affected with an infectious mental disorder. At a time when all advanced opinions are abundantly diluted with the waters of indifferentism they may be left to the certainty of feeble interaction, but in the fifteenth century abstention must have seemed impossible, and might indeed have been really imprudent in a ruler. Hence we can estimate the force of the repulsion which prevented Henry IV. and his son from making common cause with those who were the most learned, capable, and energetic opponents of Lollardism. When in 1485 civil and religious peace had once more become possible in England, the Franciscans enjoyed a fifty years truce and appear to have busied themselves mainly with the affairs of their own Order. The movement for a more strict obedience to the rule already referred to was proceeding, and would tend to quell any tendency to political action, while Henry VII. himself gave much direct assistance to the Observants, and Henry VIII. selected a Franciscan as a confessor. But the long calm only preceded a more bitter storm. On the 20th April 1534 Hugh Rich, warden of the Franciscan convent at Canterbury, and Richard Risby, warden at Richmond, suffered

Peaceful condition of Order during reign of Henry VII.

Recommencement of troubles.

Opposition to divorce of Katharine of Aragon.

death for their share in the imposture of the Holy Maid of Kent. On the 1st of May 1534 Peto, warden of the Observants of Greenwich, preached before Henry VIII. the celebrated sermon, in which the king was compared to Ahab.[1] On the 15th June, Bishop Lee and Thomas Bedyll visited the Greenwich convent and in vain directed the friars to subscribe articles denying, among other points, the supremacy of the pope.[2] Lastly, on the 11th August, began the expulsion of the Observants from their convents. The Conventual Franciscans endured for a short time longer, but the end of monasticism in all its forms was close at hand, and the Order of St. Francis fell in the general ruin. In 1553 certainly a revival became possible, and that revival was attempted.[3] Very little national interest however attaches to this shortlived effort, and Elizabeth early in her reign once more expelled the Minorites from their convents.

Expulsion of the Observants and destruction of Order of St. Francis in England.

The reason why the first blow should have fallen on the Franciscan Order is generally stated to have been the marked, nay violent opposition, offered by the stricter section of the Minorites to the divorce of Henry from Katharine of Aragon. This statement is true to some extent, but it fails to reach to the root of the matter. We have seen the thoroughness of the Franciscan organisation and the subordination of the respective grades of warden, custos, and minister provincial to one head or minister general. Over all these was stationed, by the express desire of St. Francis, a Cardinal Protector of the Order, and thus the connection with the Papal Curia was completed. There is little then to wonder at in the fact that the most devoted section of the greatest order of friars should become the chosen soldiers of the pope. By communication with their chief, who lived at Rome, he could direct the whole army just as

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[1] Sometimes (but probably erroneously) stated to have been in 1533. The princess Elizabeth was baptised in Peto's convent in September 1533.

[2] "The Suppression of the Monasteries" (Camden Soc.) p. 42.

[3] See p. 257.

modern popes have wielded the similar organisation of the Jesuits. The hold that Henry had over the bishops, monks, and parochial clergy was enormously strong, but over men who had nothing whatever to lose and had all the reverence of true enthusiasts for the crown of martyrdom, the despot's power was disappointingly small. The intolerable wrong done to the king's majesty was this, that the Observant Franciscans were in fact and action the garrisons of a belligerent foreign power. When coarsely reviled the king's defence was made in a mere counter address from the pulpit, a strange sign of hesitation in a man of Henry's nature, but his decision was soon taken, and his reply to the rude rejoinder which followed was the commission to Lee and Bedyll to require the Observant Friars to deny the supremacy of the pope. This was the watchword, and failing to utter it they were forthwith attacked and dispersed. The blow was quickly followed up, and our interest for the time in the widened campaign is centred in the single fact that its first skirmish was fought with the Franciscans.

Had the church been true to herself at one crucial point the whole of English history would have been altered. Had Anselm acted as Lanfranc's example would have taught him, the name of papal supremacy would have been but a rumour to English ears. It would have been impossible for the monks to obtain that freedom from wholesome control which permitted them to work out their own ruin. In place of foreign priests thrust into English livings for the mere sake of plunder, and of abbots absorbing the greater tithes, we should have had a married clergy distributed over the land, with suitable endowments enabling them to fulfil their duties to the poor. Lastly, if in a country covered thus with a network of well administered parishes, and studded with monasteries acting as centres of learning and incentives to a higher life, there had proved to be any room for a missionary order, the Franciscans would have found their

energies directed by the bishops and all occasions for strife and jealousies removed. But in the order of Divine Providence it was not so to be, and the Franciscan with his high aims and noble works, sometimes failing, but as often gathering strength again, was destined to become a permanent disturbing influence, an independent irresponsible power acting and reacting for three long centuries on other powers scarcely more controllable. Historically fitting in every way, therefore, it seems that the torch which lighted the final conflagration should have been actually applied by the hand of a follower of St. Francis.

II. The State and History of the MSS.

I. The two manuscripts from which the late Professor Brewer obtained the text of Thomas Eccleston's treatise "*De adventu Minorum in Angliam*," printed in vol. I., are described by him at p. lx. of the Preface, and specimens of each are given in fac-simile in the body of the volume. The peculiar circumstances, however, under which a portion of this treatise is now printed render it necessary to recite from the first volume a few facts relative to the York MS., and to describe some points connected with the copy in the Cottonian Library at greater length. "The York MS.," Professor Brewer writes, "consists of 43 pages in small quarto. More "than a century since it was examined by Dr. Richard "Richardson[1] and an account of it, with a summary of "its contents, transcribed by him for Hearne the anti- "quarian, and published by the latter in his edition of

[1] A clergyman named Richard Richardson was tutor and chaplain to the Isham family for several years up to about 1685, but I cannot show his identity with Hearne's correspondent.

" Otterbourne. vol. I., appx. p. xcii. In his letter dated " from York, 5 July, 1726, Dr. Richardson states that " even in his days one third part of the MS. seemed to " have been written with bad ink and the writing was " almost defaced."

In another place Professor Brewer states that Eccleston's treatise "is found in a mutilated MS. in the " Chapter Library at York; the latter portion of it " has been totally obliterated by damp. Happily a " fragment of the latter portion, preserved in another " MS. in the British Museum, has enabled me to re- " cover nearly the whole of this singular and interesting " narrative."

Thus it appears that from the beginning to the end of the 7th chapter (pp. 1–31 of the printed text), and from the early part of the 14th chapter to the end (pp. 61–72), that is, for about 42 out of 72 pages, it has hitherto been necessary to rely entirely on one manuscript.

While the only two MSS. to which any clear reference has been made by the writers who have quoted Eccleston, are known to have been imperfect since the days of Hearne, the perplexing fact has remained that Anthony Wood alludes[1] to "*perfectum exemplar Eccleston*," and having referred to a passage "*in imperfecto exemplari*, " *Tho. Eccleston, MS. in Bib. Cotton. coll. ult.*," he in another place quotes a passage found "*in altero exem-* " *plari.*" Leland too ("De Scriptoribus Britannicis") refers to a copy preserved in the Queen's Library at Granta Girviorum.

There has, therefore, been a strong suspicion of the existence of a third copy, and certain references in Wadding's *Annales Minorum* have pointed in the same direction, but no search has hitherto availed to find it, and Professor Brewer reluctantly wound up his account

[1] Hist. de Antiq. Univ. Oxon. p. 71.

of the MSS. by saying "There seems then little hope of "recovering a more perfect or complete copy of Eccle- "ston's work; and the extracts made from it by the "writers already mentioned are too scanty to yield "much help for correcting the errors and obscurities of "the text."

Under these circumstances it is not a little remarkable that even a muniment room which has been found to hold such a treasure as a previously unknown edition of Shakespeare's "Venus and Adonis" should furnish, if not the means of solving the difficulties noted above,[1] at least the means of amending a considerable part of the text.

Eight leaves of a fourteenth century manuscript on parchment were found among Sir Charles Isham's collection of ancient records at Lamport Hall, by Mr. Walter Rye in 1879, and were by him placed in my hands for examination.[2]

At the top of the first page are the words:

"These fragments of a MS. of Tho. Eccleston belong "to Sir Justinian Isham, bart. They are 8 leaves."

"Tho. Hearne, Nov. 9, 1733."

It was therefore plain to me that either a fragment of a third manuscript of Eccleston or the missing portion of the Cottonian MS. Nero A. ix. had come to light.

On comparing the latter with the newly found MS., the following coincidences are apparent:—

1. Several pages at the beginning (in print more than 30 out of 72) are missing from the Cottonian MS.[3] If there were two more leaves at the beginning and three at the end of the Lamport fragment[4] the vacant space would be exactly

[1] Almost entirely from Professor Brewer's Preface to Vol. I.

[2] Permission to print this fragment has been liberally accorded to me by Sir Charles Isham through Mr. Rye.

[3] Referred to throughout as *Cott.*

[4] Referred to throughout as *Lamport.*

filled, for reckoning from the printed copy there are respectively about 129 lines before and 156 lines after the points at which the fragment begins and ends. Allowing for a blank leaf at the commencement, this would show that three sheets (folding into six leaves) were probably once outside the eight leaves now discovered.

2. The size of the parchment corresponds.
3. The "incidents" are written in the margin both in *Cott.* and *Lamport.* This is not the case in the York MS.
4. The handwriting shows *Cott.* and *Lamport* to be of the same age.

The points against the presumption that *Cott.* and *Lamport* were once parts of a single volume are: —

1. The writer or writers of *Lamport* did not write any part of *Cott.*
2. The size of the written page and some other minor details differ somewhat.

Again, on the other side it appears,

1. That *Cott.* has been written by two scribes[1] whose handwritings differ greatly.
2. The details of plumbing, size of page, &c., vary very much in *Cott.*

Thus it appears that certainty on the question is not attainable, and I have accordingly treated the two MSS. as separate copies, and have quoted them under distinct titles. At the same time I cannot but view them as portions of one volume separated by some mischance more than 150 years ago, and now once more brought together.

Several points—notably the words *latinus* (p. 13) and *latinum* (p. 28)—indicate a common origin for *lamport* and *Ebor.*

[1] A short passage on fo. 82 may be the work of a third hand.

2.

The documents printed at pp. 31–62, respecting the contention between the Franciscans and the abbot and convent of Westminster in 1290 are preserved in the muniment chamber of Westminster Abbey[1] under the care of the chapter clerk. The reference in the catalogue of abbey documents is "Press 6, box 3, parcel 27."

They are original instruments, and are for the most part in the well-known hand of the Papal notaries.

Excepting the entries in the Close[2] and Patent Rolls, and certain inquisitions *ad quod damnum*, I believe that no original documents respecting the Franciscans of so early a date are now in existence.

The seals have for the most part disappeared. Three, however, remain, two of them in fair condition.

An extract from Archbishop Peckham's Register, preserved at Lambeth, is printed at p. 31, as it refers to the same dispute.

§ 3.

The "*Abbreviatio Statutorum*" of the Observant Franciscans (pp. 81 to 119) is taken from an Irish MS. in the Bodleian Library (Rawl c. 320). It is of quarto size, having double columns and is well written in an ordinary fifteenth century hand.

At the end of the MS. the scribe has given his name and the date in the following words :—

"Raptim exaratum et in scriptis redactum per "operam pauperculi fratris Donaldi Ycahalayn pro "communitate Fratrum Minorum de Athdare 1482.[3]

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[1] These documents were lent to me by permission of the late Dean Stanley.

[2] See pp. 279–297.

[3] A passage in Irish follows asking, as I am informed, the prayers of all readers on behalf of those who bound and arranged the book, viz, Donough MacNamara and Margaret O'Brien.

I cannot find that any statutes of the reformed order of so early a date have previously been printed. Statutes of the Observants printed on vellum at Ingoldstadt in 1534 are found in a rare little volume in the British Museum. Another book of statutes printed in 1619, and therefore after the Council of Trent, shows a much altered code with, it may be added, the significant introduction of torture as a corrective.

§ 4.

The obituary record of the Observant Franciscans of Aberdeen, pp. 123–140, is taken from the original in the library of Aberdeen University.[1] It is a small quarto, now of 58, but originally of 62 folios, written for the most part in a transitional monastic hand, but including several entries in handwritings of an ordinary 16th century type.

The volume was bound originally in a stamped leathern cover, pasted on fragments of early printed books, but it has since been enclosed in a fragment of a vellum service book.

It seems clear from examination that this obituary is a copy made early in the 16th century from an older, perhaps a worn-out, conventual record. The scribe has made strange mistakes throughout. He has lettered five superfluous days under January, has misstated the length of several months, has often expressed dates by three figures only, and lastly has made a considerable number of verbal errors.

With all its faults, however, we have in this obituary calendar a succinct history of the *personnel* of the con-

[1] Through the kind offices of Mr. Robert Walker, the librarian, I was enabled to copy this curious record without travelling to Aberdeen, the Senatus of the University most liberally consenting to entrust it to my care for the necessary time.

vent, perhaps we may say from its foundation in 1450 (for the earliest death is in 1469) down to its dissolution in 1560.

The list of benefactors and their gifts, the notes as to the carpenter and mason friars and the "sacerdos et "vitrifaber," with the list of places he adorned with painted glass are of much interest.

Records of this character are directed in the statutes of the Observants[1] to be kept and to be duly read in every convent. The same practice, as is well known, obtained in the Benedictine and other monasteries, but the records of the Franciscans are few and slender and but little known, and a special significance attaches in consequence to an unique document like that now printed. In Bishop Kennett's collections (Lansdowne MS., No. 963), there are some notes "*ex obituario conventus* "*Fratrum Minorum Guldefordiæ, MS. Norwic.*, 671," the entries being in this form :—

IX. Kal. Feb. Obitus Ven. Patris Thomæ Tidmus, Prioris hujus conventus, qui obiit A.D. 1477.

The original MS. is now, as Dr. Bensley informs me, no longer to be found in the Cathedral Archives at Norwich. Another mortuary calendar which may be referred to for comparison, and also as an indication of the unity of the Franciscan organisation all over Europe, is printed in vol. 6 of Langebek's "*Scriptores* "*Rerum Danicarum*," p. 557. From this the following extract will suffice :—

FEBRUARIUS.

D. Kalend. Febr.
E. IIII. Nonas Febr. Purificatio beatæ Mariæ.
F. III. Non. Feb. G. Non. Febr.
A. Nonas Febr. Agathæ virginis et martyris.

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[1] p. 117.

B. VIII. Idus Febr.

C. VII. Idus Febr. Anno Domini MCCCCX obiit Dominus *Johannes de Lenepe*, qui dedit Conventui XL marcas argenti pro ædificio.

§ 5.

The chronicle of the Grey Friars, taken from the MS. Cott. Vitell., F. XII., has already been printed once by Mr. J. G. Nichols for the Camden Society, but without the marginal notes and the names of city officers. In some other minor respects, too, the manuscript has not been very strictly followed, nor has any notice been taken of several matters which tend to show the point at which it becomes the record of an actual observer of events. Like many of the lesser chronicles, the entries for the earlier years consist of extracts, often incorrect, and compilations of no value. The lists, too, of the mayors and sheriffs are often utterly misleading.

From the reign of Henry V. the recorded facts are more numerous, yet still almost entirely political, but early in the reign of Henry VII, the character of the record changes again, and much more notice is taken of ecclesiastical events. Lastly, early in Henry the Eighth's reign, the appearance of the manuscript begins to tell of a hand making from time to time entries of events witnessed or learned about, and ecclesiastical matters are always preferred to political. The tone of the ink changes frequently, so also does the pen; blank spaces are left for christian names and precise dates, some of which are ascertained and inserted with visibly different ink, while other spaces are still vacant; corrections are more frequent; passages are added in the margin, and, finally, a somewhat cautious tone prevails during times of danger.

It is probable that the friar who transcribed it, for it is all in the handwriting of one man, derived it so far as

the end of Henry the Seventh's reign from a chronicle kept in another convent. The grotesque mistakes in the earlier years, the obvious misreadings of words and names, and the confusion in the list of city officers, all tell of a scarcely legible original. The MS. is on paper and is very badly written. It is of quarto size and the margins have suffered severely from the fire which destroyed so much of the Cottonian Library. Hence the names of many of the mayors (always written in the margin) and other notes have either disappeared or have been almost hopelessly mutilated.

The writer has used two marks of contraction to so great an extent as to render his real intentions as to the use of *e* and *ne* at the end of words rather uncertain. The task of following the orthography of the MS. has to this extent been rendered somewhat difficult.

Prefixed to the chronicle is a catalogue of the monuments of persons buried in the Grey Friars Church in London, and immediately before this list is placed the account of the coming of the Franciscans into England printed at pp. 493–543 of Vol. I. At fo. 326 in this part of the MS. is the following passage:—

"Memorandum quod Frater Andreas Bavard sacræ
" Theologiæ professor, anno domini 1494°, videns chorum
" Fratrum minorum Londoniæ minus bene ins[tau-]
" ratum libris choralibus, mente concepi non posse
" eleemosynas amicorum . . . . . meorum melius
" expendere quam in libris scribendis choralibus, ad
" laudem D[omini] et ad ejusdem divinæ laudis con-
" tinuationem. Quapropter conduxit im[mediate] unum
" scriptorem, qui scripsit mihi unum legendarium in dua-
" bus partibus et unum antiphonarium in duabus parti-
" bus et unum psalterium et unum gradualem, et alium
" impressum, et in multis aliis reparari.[1] Et[2]

This entry is in the same handwriting as the chronicle, and it will be observed is expressed in the first person.

[1] *Sic*, MS. | [2] Sentence incomplete.

Whether or not the name of the chronicler is here given to us is a question which will probably never be decided.

All that is known respecting the life of Thomas Eccleston has already been stated by Professor Brewer in the Preface to Vol. I., and it is impossible even to furnish the names of the authors of the principal documents printed in the present volume.

In conclusion, I must return my best thanks to my friend Mr. Walter Rye, who, in addition to the kind assistance referred to at p. xlvi., has given me very great help in obtaining documents illustrating the history of the Franciscans. Another friend, Mr. Newenham Travers, has given me valuable aid in revising the proof sheets.

RICHARD HOWLETT.

Bromley, Kent,
26th October, 1881.

SUMMARY.

SUMMARY.

Thomas de Eccleston de adventu Minorum.

Dedication of the author's work to Simon de Esseby, undertaken in the belief that practice is more influential than precept;—as other Orders had wonders to relate, love and respect for his own Order induced him to publish the accounts which he had collected during five-and-twenty years from his foster fathers and brothers of the English Franciscans.

Arrival of the Minorites in England, September 11, *A.D.* 1224; *land at Dover, four clerks and five laymen; their names and quality. Had been carried across for charity by the monks of Fescamp; entertained two days at the Priory of the Holy Trinity, Canterbury; four start for London; five entertained at the Priests' Hospital there. Their scanty fare; other instances of like hardship.*[1] In one place at the arrival of visitors the warden borrowed a pot of ale for the strangers, and he and his friars made believe to drink; in London the drink was sourer than vinegar. The four who had started for London entertained fifteen days by the Black Friars; have a house in Cornhill, and make separate cells, stuffing the interstices with dry grass; are without a common chapel. About November 1st two of them start for Oxford, and live at a house in St. Ebbs'; thence to Northampton, p. 9; where they have a house in the parish of St. Giles's. The wardens at Oxford, Cambridge, Lincoln, and London. The Order increases

[1] The portion in italics is inserted to show the point at which the Lamport fragment takes up the narrative.

so rapidly that in 1256, under Peter of Tewksbury, fifth minister, their numbers amounted to 1242, in forty-nine different localities.

Their first converts: Friar Salomon, procurator for his house, begs of his sister, who curses the hour she had ever seen him; made an acolyte by Stephen Langton, Archbishop of Canterbury; is entertained by the archbishop; returns barefooted in the deep snow; falls ill, and cannot stir for two years; is visited by Jordanus, the Master of the Dominicans, and the surgeon advises amputation of the foot; when the axe is to be applied, and the foot is uncovered, the fester breaks; he is sent abroad, recovers, becomes warden of London, and confessor-general to the city; breaks his spine and becomes humpbacked; visited with great agonies; has a vision of Jesus Christ and St. Peter; is rebuked by them; his pains vanish, p. 13. How the Devil threw a handful of lice at Friar Gilbert de Vyz. William of London, famous *arte scissoria*, and a friend of Hubert de Burgh, received; Joyce of Cornhill, a clerk and two priests, with Philip of London, afterwards Warden of Bruges, finally of Ireland. Then certain masters of arts, Walter de Burgo, Richard Norman, Vincent of Coventry, with Adam of Exeter, and William of York, join the order, p. 15; then Adam de Marisco; anecdotes of their conversion. Others joined in great numbers, p. 16. The devotion of the people towards them increases; find powerful friends at Canterbury; and at London, where lands are given for their use by the burgesses, 17.

William Joymer builds them a chapel; Peter de Elyland leaves them money for an infirmary; Henry de Frowyke and Salekin de Basing, an aqueduct; others a library. At Oxford Robert le Mercer lets them a house; Richard le Muliner gives the burgesses for their use a plot of ground and a house. At Cambridge the burgesses gave them an old church near the jail, p. 19,

where they afterwards built a small wooden chapel, the carpenter in one day putting up fifteen couple of beams. At Shrewsbury the king gives them a plot of ground, and Richard Pride, a burgess, builds them a church; they remove the stone walls of their dormitory substituting clay.

Their strict and holy life, p. 20; their cheerfulness, p. 21; a young friar at Oxford rebuked in a vision for being too much given to laughing; their earnestness in obeying the orders of their superior and accepting missions in most desolate spots; their zeal in teaching and preaching; visiting barefooted the schools of theology, however remote, 22. Haymo of Faversham, with three other Masters of Arts, received at St. Denys; account of their conversion, 23. Fr. Haymo becomes famous, 24; deposes Gregory de Neapoli and Fr. Helias. Of William de Colville; Nicholas Rufus and his vision; Radulphus de Rosa, the favourite preacher of Henry III.; Henry Burford and his verses, 26; Henry de Reresby; Martin de Barton, the associate of St. Francis, 27; Peter Hispanus, who commanded a bird to stay its flight, 28.

INSTRUMENTA DE CONTENTIONE ORTA INTER FRATRES MINORES ET MONACHOS WESTMONASTERII, A.D. 1290.

(1.) Mandate from archbishop Peckham directing sentence of excommunication to be published in all churches in and round London against persons harbouring William of Pershore an apostate Grey Friar. Dated 30th July 1290 - p. 31

(2.) Instrument of appeal to the Papal Court on behalf of the abbot and convent of Westminster against archbishop Peckham's sentence of excommunication. Dated 7th October 1290 - - p. 33

(3.) General award of the cardinal of St. Lawrence on matters in dispute between the Franciscans and the abbot and convent of Westminster respecting the harbouring of William of Pershore. Dated from *Orvieto* 4th April 1291 - p. 35

(4.) Notarial instrument varying certain provisions in the General Award. Dated 21st April 1291 - - - p. 43

(5.) Licence for the absolution of the abbot and convent of Westminster. Dated from *Orvieto* 17th April 1291 - p. 49

(6.) The appeal of abbot Walter de Wenlock against the award of the cardinal of St. Lawrence. Dated 20th May 1291 p. 43

(7.) Papal absolution of the abbot of Westminster. Dated 2nd June 1291 - p. 51

(8.) Papal absolution of the prior and monks of Westminster. Dated 11th July 1291 - - - - - p. 54

(9.) Formal protestation of the prior and monks of Westminster respecting the omission of an act required of them by the General Award. Dated 29th December [1291 ?] - - - p. 58

(10.) Variation by mutual agreement of certain articles in the General Award. Dated 21st December 1294 - - p. 59

11.) Acknowledgment by the warden of the Grey Friars of London of twenty marks paid by the abbot, &c. of Westminster. Dated 25th December 1294 - - p. 61

(12.) Acknowledgment by the warden of the Grey Friars of London of the last instalment of the money due under the agreement of 21st December 1294. Dated 7th July 1295 - - - p. 62

REGULA SANCTI FRANCISCI.

An early English translation of the rule of St. Francis - - - - - p. 65

STATUTA GENERALIA EDITA APUD BARCINONAM A.D. 1451.

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(Cap. 5.) Of external relations - - p. 95
(Cap. 6.) Of correction of delinquents - p. 97
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Directions respecting periodical reading of statutes in convents of the order - p. 118

NECROLOGIUM CONVENTUS ABERDONENSIS.

Obituary Record of the Convent of Observant Franciscans of Aberdeen - - p. 123

CHRONICON AB ANNO 1189 AD 1556 EX REGISTRO FRATRUM MINORUM LONDONIÆ.

A chronicle of events from the reign of Richard I. to that of Queen Mary - - - p. 143

APPENDIX.

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2. Bull of Pope Pius II., dated 1463 - - p. 264
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4. An account of a dispute between the Minorites and the Monks of Bury St. Edmunds - - - - p. 267
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7. Verses from Harl. MS. 913 - - p. 278
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10. Selection of Inquisitions *ad quod damnum* - - - - - p. 282

CORRECTIONS.

On pp. 35, 43, and 46 (in marginal notes) for *Civita Vecchia* (*Civitas Vetus*) read *Orvieto* (*Urbs Vetus*).

p. 118, last line, for full stop after *dominicæ* substitute a comma.

p. 269, note 2, add the words "*see* Glossary."

p. 269, line 3, for *portabili* read *portatili*.

p. 269, line 15, and p. 272, line 30, for *quatinus* read *quatenus*.

p. 271, line 30, *dele* comma after tuitione.

MONUMENTA FRANCISCANA.

VOL. II.

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(1.)

FRAGMENTUM LIBRI THOMÆ DE ECCLESTON "DE ADVENTU MINORUM IN ANGLIAM."

INDEX CAPITUM.

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[1] The Lamport Fragment contains (more or less completely) the chapters numbered 1 to 6, and the imperfect Cottonian MS. comprises the whole of chapters 8 to 15. The York MS., which presents the entire treatise, consolidates chapters 3 and 4 into one: hence the discrepancy referred to in the note on p. 31 of the "*Monumenta Franciscana*," Vol. I.

FRAGMENTUM LIBRI THOMÆ DE ECCLESTON "DE ADVENTU MINORUM IN ANGLIAM."[1]

[Collatio I.]

[*De Primo Adventu Fratrum Minorum.*]

[Vol. I., p. 8. Id ipsum apud Slopisbyriam, in primo adventu fratrum Slopisbyriam, Frater Martinus senex, qui et cepit locum, se fecisse gratulatus est. In diebus illis tam districte] cavebant[2] fratres contractionem debitorum, quod vix pro extremis necessitatibus debitum contrahere permittebant. Unde accidit ut Frater Agnellus,[3] cum Fratre Salomone, gardiano,[4] vellet audire compotum fratrum Londoniæ, quantum scilicet expendissent infra unum terminum anni, cumque audisset quod tam sumptuose processisset, licet satis parca fratrum exhibitio, projecit omnes tallias et rotulos, et percutiens semetipsum[5] in faciem, exclamavit, "Ay me captivum!"[6] et nunquam postea voluit audire compotum.

A.D. 1224. Deep poverty of the Minorite Friars.

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[1] On comparing this fragment of Thomas Eccleston's treatise (now printed by permission of Sir Charles Isham, Bart., of Lamport Hall) with the corresponding portion of the complete text published by Professor Brewer in Vol. I., the various readings will be found to be very numerous. Many, however, being trivial, it has been thought sufficient for the purposes of the present edition to indicate the more important differences. The York MS. is throughout quoted from Professor Brewer's edition.

[2] See Vol. I. p. 8, line 15 for commencement of corresponding passage.

[3] *Angnellus*, Ebor., throughout.

[4] *gardiano Londoniæ*, Ebor.

[5] *seipsum*, Ebor.

[6] *captum*, Ebor.

A.D. 1224. Contigit quoque ut supervenirent duo fratres ad quendam locum fratrum valde vexati; et cum non esset cerevisia in domo, consilio seniorum accepto, gardianus fecit accipi mutuo unam lagenam cerevisiæ; ita tamen quod fratres conventuales, qui cum hospitibus erant, inde non biberent, sed simularent se bibere, propter caritatem.

Incidens. — Usque ad tempus firmationis[1] formationis ordinis consueverunt fratres facere collationem omni die, et bibere qui vellent in communi, et omni die[2] tenere capitulum, nec fuerunt arctati in recipiendis diversis ferculis vel vino, nec tamen admittebant oblatas pitancias nisi per 3 dies in hebdomada. In ipso conventu Londoniæ, tempore piæ memoriæ Fratris W. ministri, et Fratris Hugonis[3] gardiani, vidi [fratres] bibere[4] cerevisiam tam acidam, ut mallent aliqui aquam bibere,[5] et comedere panem, quem tortam vocant vulgariter.[6] Insuper, et deficiente pane, in præsentia dicti ministri et hospitum in hospitio diutius comedi alia.[7]

Collatio 2ª.

De Prima Divisione Fratrum.

A.D. 1225. Entertainment by the Dominicans of London. Quatuor igitur fratres superius nominati,[8] cum venissent Londoniam, diverterunt ad Fratres Prædicatores, et ab eis benigne suscepti sunt. Apud eos etiam manserunt diebus xv., comedentes et bibentes

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[1] *firmationis?* Ebor. omits the word.

[2] For *omni die*, Ebor. reads *ordine*.

[3] *Fratris H.*, Ebor.

[4] *vidi fratres bibere*, Ebor.

[5] *bibere*, om. Ebor.

[6] *vulgus vocat*, Ebor.

[7] *alicam?* but *alia* in both MSS.

[8] *quos supra nominavi*, Ebor.

quæ apponebantur[1] eis, sicut familiarissimi. Postea conduxerunt sibi domum in Cornhulle, et construxerunt[2] sibi cellas in ea, consuentes[3] herbas in cellarum interstitia. Perduraverunt quoque in ipsa simplicitate usque ad æstatem sequentem sine cantaria, quia necdum privilegium [habebant] erigendi altaria et celebrandi in locis suis divina. Et statim ante festum Omnium Sanctorum, et etiam antequam Frater Agnellus venisset Londoniam, profecti sunt Frater Ricardus de Ingwrd et Frater Ricardus Devoniensis Oxoniam, et ibi similiter a Fratribus Prædicatoribus familiarissime suscepti sunt; comederuntque in refectorio eorum, et jacuerunt in dormitorio, sicut conventuales, per dies octo. Postea conduxerunt sibi domum in parochia Sanctæ Abbæ,[4] et ibi manserunt sine cantaria usque ad æstatem sequentem. Ibi seminavit dulcis Jesu granum sinapis, quod postea factum est majus omnibus oleribus. Inde profecti sunt Frater R. de Ingewrd et Frater R. Devoniensis Norhamtonam, et recepti sunt in hospitali. Postea conduxerunt sibi domum in parochia Sancti Egidii, ubi fuit gardianus primo Frater Petrus Hispanus, qui loricam ferream portavit ad carnem, et alia plurima perfectionis exempla monstravit. Primus gardianus Oxoniæ fuit Frater Willelmus Essebi,[5] adhuc novitius; commodatus tamen[6] fuit ei habitus professionis. Primus gardianus Cantibrigiæ[7] fuit Frater Thomas de Hispania. Primus gardianus Lincolniæ fuit Frater Henricus Misericorde laicus.

A.D. 1225.

Settle in Oxford.

The wardens at Oxford, Cambridge, and Lincoln.

Incidentes.—Dominus Johannes Travers primo recepit fratres apud Cornhulle, et locavit eis domum, et factus est[8] gardianus laicus quidam Lumbardus, Henricus nomine,[9] qui tunc primo de nocte didicit literas

The wardens at London.

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[1] *apponebant*, Ebor.
[2] *constituerunt*, Ebor.
[3] *construentes*, Ebor.
[4] *Ebbæ*, as Ebor. more correctly has it.
[5] *W. de Esseby*, Ebor.
[6] *tunc*, Ebor.
[7] Sic.
[8] *est*, om. Ebor.
[9] *Henricus nomine*, om. Ebor.

A.D. 1225. in ecclesia Sancti Petri de Cornhulle, et postea factus est vicarius Angliæ, dum Frater Agnellus proficisceretur[1] ad capitulum generale. In vicaria tamen habuit socium Fratrem Ricardum de Ingewrd; ad ultimum tamen tantam felicitatem non ferens, sed effeminatus potius honoribus, et a seipso alienatus, ab ordine miserabiliter apostatavit.

Incidens.—Dignum memoria quod quinto[2] anno administrationis Fratris Petri, quinti ministri in Anglia, anno scilicet ab adventu fratrum in Anglia xxxii., numerati sunt viventes fratres in Anglia, in xlix. locis, mille ducenti xlii.

Collatio 3ª.

De Receptione Novitiorum.

The novices. Igitur cum se divisissent fratres qui primo venerant in Angliam, et ad diversa loca profecti fuissent, venerunt quidam, quos Spiritus Jesu in hoc ipsum adduxit, petentes ordinem. Quorum primus qui reciperetur fuit bonæ indolis adolescens, et elegantia corporis admodum clarus, Frater Salomon; qui mihi referre solebat,[3] quod cum adhuc novitius esset, factus est procurator, venitque ad domum sororis suæ ut eleemosynam peteret. Ipsa vero portans ei panem avertit vultum dicens, "Maledicta sit hora, qua te unquam vidi;" et ipse quidem cum gaudio recepit panem et recessit. Tam stricte vero tenuit præfixam sibi formam purissimæ[4] paupertatis, ut [cum] nonnunquam[5] in caparone suo portaret farinam et sal, seu ficus pauculas, propter fratrem quendam infirmum, et ligna ad ignem sub acella[6]

Fr. Salomon.

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[1] *proficisseretur*, MS.
[2] *secundo*, Ebor
[3] *solitus erat*, Ebor.
[4] *parcissimæ*, Ebor.
[5] *ut cum nonnunquam*, Ebor.
[6] *axilla*, Ebor.

sua, diligentissime cavit ne supra metas exquisitissimæ necessitatis aliquid reciperet vel retineret. Unde contigit aliquando ut tantum frigus pateretur, quod illico moriturum se crederet; non habentibus autem fratribus unde ipsum calefacere possent, pium sibi suffugium sancta caritas monstravit. Convenerunt siquidem omnes fratres circa eum et[1] suis sinibus, sicut porcis mos est, eum comprimendo foverunt. Cum autem ad ordinem acolitatus promoveri[2] deberet, missus est ad venerabilem patrem sanctæ memoriæ Archiepiscopum Stephanum, et sibi a quodam fratre seniore præsentatus; qui gratissime suscepit eum, et sub hoc titulo promovit ad ordinem optatum, dicens,[3] "Accedat[4] Frater "Salomon de ordine apostolorum." Hoc ideo dixerim, ut innotescat quantæ reverentiæ fuerit apud sapientes fratrum primordialis simplicitas.[5] Cum autem comedissent in mensa archiepiscopi, reversi sunt[6] Cantuariam nudipedes, in nive, quæ profunda nimis extitit et intuentibus exhorrenda. Postea accepit eum gutta[7] in uno pede, unde languit Londoniæ per duos annos, ita quod vix unquam nisi portatus [se] movere potuit. In hac infirmitate visitari meruit a sanctæ memoriæ Fratre Jordano,[8] magistro totius ordinis Prædicatorum, qui dixit ei, "Frater, non verecunderis, et si Pater "Domini[9] Jesu Christi trahat[10] te ad Ipsum per pedem." Igitur postquam tamdiu jacuerat in cellario, ubi missarum solempnia non audierat, fratres enim non celebrabant in loco, sed ibant ad audiendum divina et ad celebrandum ad ecclesiam parochialem, factus est morbus ita desperatus, ut judicio chirurgicorum pedem

A.D. 1225. Fr. Salomon.

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[1] *ipsum*, om. *et*, Ebor.

[2] *ordinari* with *promoveri* written above, MS.

[3] For *promovit ad ordinem optatum dicens*, Ebor. reads *ad ordinem promovit.*

[4] *apostolatum accedat*, Ebor.

[5] *spiritualitas*, Ebor.

[6] *reversi sunt fratres*, Ebor.

[7] *accepit gravitatem*, Ebor.

[8] Died in 1237, *Matth. Paris.*

[9] *Domini* repeated, but marked for omission.

[10] *traxerit*, Ebor.

A.D. 1225. Fr. Salomon.

oporteret præcidi; et cum allata esset securis, et pes discoopertus esset, exivit sanies quædam quæ spem aliquam permittebat; unde dilatum est illa vice durum illud judicium. Interim concepit certam spem, quod si ad Sanctum Eligium[1] duceretur, pedem utique recuperaret et salutem. Quo[2] cum Frater Agnellus advenisset mandavit ut[3] absque dilatione, quocunque modo commodius fieri posset, ad Sanctum Eligium[4] in partes transmarinas duceretur. Quod et factum est; nec fefellit eum fides sua; quin potius postea in tantum convaluit, ut absque baculo incederet, et missas ipse celebraret, et gardianus Londoniæ et generalis confessor totius civitatis existeret. Verumtamen, quia dulcissimo Jesu supplicaverat, ut eum in præsenti a peccatis suis purgaret, misit ei guttam,[5] quæ fregit spinam dorsi sui, ita ut gibbosus et curvus fieret; misit ei hydropisim calidam et frequentem[6] fluxum hæmorrhoidum,[7] usque ad obitum suum. Postremo vero, pridie quam[8] pergeret ad Ipsum, immisit ei dulcis Jesus tantum dolorem cordis, cujus tamen doloris causam ignorabat, quod omnes præcedentes passiones in respectu illius angustiæ[9] nihili æstimavit. Vocatis igitur tribus fratribus, qui specialiores erant,[10] indicavit eis agoniam animi sui, et intente supplicavit quatenus pro statu suo instanter orarent. Ipsis igitur in oratione[11] unanimiter perseverantibus, apparuit ei dulcissimus Jesus Christus cum beato Petro Apostolo coram lecto suo stans, et aspiciens in eum, ipse vero statim cognito Salvatore clamavit, "Miserere mei, Domine, miserere "mei." Et respondit ei Dominus Jesus: "Quia sem-

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[1] *sanctum aliquem*, Ebor.
[2] *ergo*, Ebor.
[3] *ut*, om. Ebor.
[4] *sanctum aliquem*, Ebor.
[5] *gravitatem*, Ebor.
[6] *sanguineum*, Ebor.
[7] *emoroydarum*, MS.
[8] *postquam*, but marked for alteration.
[9] *agoniæ*, Ebor.
[10] *sibi erant*, Ebor.
[11] The word *perseveranter* follows, but is expuncted.

" per me rogasti ut in præsenti te plene affligerem A.D. 1225.
" et purgarem, misi tibi dolorem præsentem, et præ- Fr. Solomon.
" cipue quia caritatem tuam primam reliquisti, et non
" fecisti, ut decuit vocationem tuam, dignos fructus
" pœnitentiæ, et quia pepercisti nimis divitibus in
" injungenda sibi pœnitentia.[1]" Et addidit beatus Petrus, " Insuper scias te graviter peccasse in judicando
" Fratrem Johannem de Cicestria, qui nuper obiit. Et
" nunc roga Dominum ut det tibi talem finem, qualem
" ipse habuit." Et clamans Frater Salomon dixit,
" Miserere mei, Domine dulcissime, miserere mei dul-
" cis[2] Jesu," qui subridendo respexit eum ita placido vultu quod tota præcedens angustia evanuit, et ipse spirituali[3] gaudio repletus certissimam spem suæ salutis concepit; et confestim vocatis fratribus denuntiavit quæ viderat; unde non modice consolati fuerunt.

Incidens.—Dignum memoria, quod cum essent fratres Anecdote of Fr. Gilbert de Wyz.
in loco de Cornhulle, venit Diabolus visibiliter et dixit Fratri Gilberto de Wyz, cum sederet solus, " Credis evasisse me? Ecce hoc habebis adhuc:" et projecit super eum plenum pugillum suum pediculorum et evanuit.[4]

Secundus frater qui receptus est a Fratre Agnello, William of London.
fuit Frater Willelmus de Londonia, qui fuerat aliquando mutus, sed apud Berkinges[5] meritis Sanctæ Ethelburgæ, sicut mihi retulit, loquelam recuperavit. Hic etiam, cum esset familiaris domini justiciarii Angliæ, domini Huberti[6] de Burgo, licet laicus, et latinus,[7]

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[1] *in injungendo sibi pœnitentiam*, Ebor.

[2] *mei et dulcis*, MS.

[3] *speciali*, Ebor.

[4] In the margin of the Lamport MS. a line is drawn indicating the insertion of this incident after the words *movere potuit* (p. 11, line 21), but as there are also marks possibly intended to connect it with the passage ending *mensa archiepiscopi* (line 17), the more suitable position assigned by the York MS. has here been given to the story.

[5] *Berginge*, Ebor.

[6] *domini justiciarii de Anglia Huberti*, Ebor.

[7] Sic, in both MSS., possibly for *lascivus*. Remembering the frequent similarity of the letters *t* and *c*, *n* and *u* (*v*) in MSS. of this date, it will be seen that the mistake might easily be made.

A.D. 1225. ut putabatur, existeret, et in arte scissoria famosissimus,[1] priusquam fratres aream vel cantariam haberent, Londoniæ indutus est.

Joyce of Cornhill. Tertius erat optimæ indolis puer, nobilis, et delicatus, de ipsa civitate Londoniæ oriundus, Frater Jocius de Cornhulle, clericus; qui post multos labores, quos ibi sustinuerat, profectus est in Hispaniam moraturus, et ibidem feliciter obiit.

John, a clerk. Quartus fuit Frater Johannes, clericus, quasi decem et octo annorum adolescens, bonæ indolis et optimæ conversationis, qui citius completo cursu præsentis vitæ, migravit ad Dominum Jesum Christum. Ipse domino Philippo sacerdoti, cum doleret dentes suos supra modum[1] suasit, ut mitteret panem et cerevisiam Fratribus Minoribus, et promisit quod Dominus Jesus curaret eum.[2] Unde ambo cito postea dederunt seipsos et intraverunt ordinem Fratrum Minorum.[3]

Philip of London. Quintus igitur fuit iste[4] Frater Philippus Londonia oriundus, ordine sacerdos, qui postea gardianus Brugensis factus, et officium prædicationis adeptus, plurimos lucrifecit. Postremo missus est in Hiberniam, et ibidem feliciter migravit ad Dominum.

Walter de Burgo. Post hos intraverunt quidam magistri, qui famam fratrum magnificaverunt; Frater scilicet Walterus de Burgo, de quo vidit frater unus mirabilem visionem; quod scilicet Dominus Jesus descendens de cœlo porrexit ei rotulum, in quo scriptum erat, "Tempus tui tritici " non est hic, sed alibi." Huic revelavit [dolum][5] cujusdam mulieris religiosæ, quæ per visiones fictas delusit quendam fratrem discretum ita ut eas scriberet. Frater vero Agnellus non credens ei[6] injunxit con-

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[1] *suavi modo*, Ebor.

[2] The words *et sic factum est* follow in Ebor.

[3] *Fratrum Minorum*, om. Ebor.

[4] *iste*, om. Ebor.

[5] Some word is wanting here in the York MS. The Lamport copy supplies *dñs*, but it is not easy to see how either reader or scribe could have confused *dominus* with *dolum*, the word required to complete the sense.

[6] *ei*, om. Ebor.

ventui ut orarent quatenus Deus revelaret ei rem quan- A.D. 1225.
dam pro qua fuit sollicitus. Et ecce nocte illa visum fuit Fratri Waltero quod vidit cervam quandam ascendere velociter ad cacumen cujusdam montis excelsi, et duo canes nigri[1] consecuti sunt eam, et converterunt eam usque in vallem, et ibi strangulaverunt eam: accurrens autem Frater Walterus, ubi cervam invenire se credidit, non invenit nisi sacculum plenum sanguine. Cum igitur visionem hanc narrasset Fratri Agnello, concepit statim ipse[2] quod per hypocrisim seducta fuisset, et misit ad eam duos discretos fratres, qui tandem confessam quod finxisset quæ dixerat, veritati reconciliaverunt.

Intravit alius magister scilicet Frater Ricardus Nor- Ric. Norman.
mannus, qui cum verbum ædificationis a dicto Waltero quæreret,[3] post diutinam[4] deliberationem respondit. "Qui[5] vult esse in pace, sileat." "Ki vout[6] estre en "pes, tenge sey en pes." Intravit quoque tunc temporis magister Vincentius de Coventre, qui non multum Vincent of Coventry.
post germanum suum, magistrum Henricum, ad intrandum ordinem, co-operante gratia Jesu Christi, diligenter induxit. Intraverunt enim die conversionis Sancti Pauli, cum sanctæ memoriæ magistro Adam de Adam of Exeter.
Exonia,[7] et domino Willelmo de Eboraco solempni baccalaureo.[8] Hic vero magister Adam,[9] toto famosus orbe, voverat ut quicquid peteretur ab eo, pro amore Beatæ Mariæ, faceret; et hoc ipsum cuidam inclusæ, sibi familiari, retulit. Ipsa vero amicis suis, monacho scilicet cuidam de Radinges, et alii de ordine Cisterciensi, et Fratri cuidam Prædicatori revelavit secretum suum, dicens, quod talem virum taliter lucrari possent,

[1] *magni*, Ebor.
[2] *statim ipse*, om. Ebor.
[3] Sic for *quæreretur* in both MSS.
[4] *diuturnam*, Ebor.
[5] *quu*, MS.
[6] *vot*, Ebor.
[7] *Ada de Oxonia*, Ebor. "*In altero exemplari* '*Ada de Exonia*' "*scribitur.*" Wood, Antiq. Oxon. p. 68.
[8] *bakelario*, Lamport; *baculario* Ebor.
[9] *Ada de Oxonia*, Ebor.

A.D. 1225. nolens scilicet quod Frater Minor fieret. Sed Beata Virgo non permisit, licet præsentem aliquis haberet eum, ut pro amore suo id peteret; sed usque ad aliud tempus differret. Visum enim fuit ei, quod quadam nocte debuit[1] transire quendam pontem ubi fuerunt homines in aquam tendentes retia ad capiendum eum: ipse vero licet[2] cum magna difficultate evasit, et pervenit ad locum placidissimum. Igitur cum divino nutu cæteros evasisset, venit casualiter videre Fratres Minores, cumque loqueretur ei[3] Frater Willelmus de Colevile, senior, vir eximiæ sanctitatis, inter cætera dixit, "Magister carissime, pro amore Matris Dei intra "ordinem nostrum, et releva simplicitatem nostram." Qui statim, quasi ex ore Matris Dei verbum[4] ipsum audisset, concessit, et sicut deveniens cum ædificatione cœli maxima intravit.[5] Fuit autem tunc socius magistri Adæ de Marisco, et ad robas suas, quem non multum post, per Dei gratiam, ad intrandum ordinem sagaciter induxit. Videbatur autem nocte quadam Fratri Adæ de Marisco, quod venerunt simul ad quoddam castellum, et ultra portam fuit depicta Dominica crux, et quicunque vellet ingredi, oporteret eum osculari crucem. Ingressus est ergo primus Frater Adam de Exonia,[6] osculata cruce, et alter Frater Adam statim, eadem osculata, secutus est. Sed prior inventam mox cocleam[7] tam velociter ascendit, ut ab aspectu sequentis citius raperetur. Sequens vero clamavit, "Incedatis "moderatius, incedatis moderatius!" Sed alter nusquam postea comparuit. Et quidem hæc visio omnibus qui tunc erant in Anglia fratribus poterit[8] esse manifesta; siquidem Frater Adam post ingressum profectus est ad

Adam de Marisco.

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[1] For *quod quadam nocte debuit*, Ebor reads *nocte, quod debuit.*

[2] *hoc*, Ebor.

[3] *ei*, om. Ebor.

[4] *audisset verbum*, MS., but *audisset* marked for omission.

[5] *et sicut . . . intravit*, om. Ebor.

[6] *Oxonia*, Ebor.

[7] *inventa mox coclea*, Ebor.

[8] *potuit*, Ebor.

Papam Gregorium nonum,[1] a quo, secundum quod optaverat, missus est ad prædicandum inter Saracenos; sed apud Barlette, sociis suis prædicens, obiit,[2] et post, ut dicitur, claris miraculis effulsit. Intravit Frater Adam de Marisco apud Wygorniam, zelo scilicet amoris[3] paupertatis. A.D. 1225.

Post hos intravit Frater J. de Redinges, abbas scilicet Oseneyæ,[4] qui nobis omnis perfectionis exempla reliquit. Fr. John of Reading.

Post hunc quoque magister Ricardus Rufus, tam Oxoniæ quam Parisius fama clarissimus. Fr. Rich. Rufus and others.

Intraverunt quoque milites nonnulli; scilicet dominus Ricardus Gobion, dominus Egidius de Mert, dominus Thomas Hispanus, dominus Henricus de Walepole; de quorum ingressu dixit dominus Rex,[5] "Si volueritis esse "discreti in recipiendis fratribus, si non procuraveritis "privilegia ad depressionem[6] hominum, et præcipue "si non fueritis importuni in petendo, poteritis prin-"cipari principibus."

Collatio 4ª.[7]

De Adeptione Locorum.

Post hoc crescente numero fratrum, et eorum sanctitate comperta, crevit et fidelium devotio in eos, unde loca sibi competentia providere curaverunt. Unde Cantuariæ contulit eis aream quandam, et ædificavit capellam satis honestam pro tempore, dominus Alex- The charity of founders and benefactors: at Canterbury

[1] *nonum*, om. Ebor.

[2] *socii sui mortem præcedens*, Ebor.; *sociis suis prædictis prædicens obiit*, Lamport, but *prædictis* expuncted.

[3] *majoris*, Ebor.

[4] *Osengyæ*, Ebor.

[5] *Roy*, Ebor.

[6] *oppressionem*, Ebor.

[7] In Ebor. this division of the third chapter is not made. The difference between Cott. and Ebor. in the numbering of the chapters is therefore probably now explained.

A.D. 1225. ander, magister Hospitalis Sacerdotum; et quia fratres nihil sibi omnino appropriare voluerunt, facta est propria communitati civitatis, fratribus vero pro civium libitu commodata. Specialissime vero promoverunt eos dominus Symon de Longeton, archidiaconus Cantuariæ, et dominus Henricus de Sandwych,[1] nobilisque comitissa, domina Inclusa de Hakington,[2] quæ sicut mater filios, sic fovit eos in omnibus; principum et prælatorum, quorum [3] gratiam incomparabiliter consecuta
at London; fuerat, favorem sibi sagaciter acquirendo. Londoniæ hospitatus est fratres dominus Johannes Iwun, [4] qui emptam pro fratribus aream communitati civium appropriavit, fratribus autem usumfructum ejus pro libitu dominorum devotissime designavit. Postea vero ipse ut laicus ingressus religionem [5] perfectissimæ pœnitentiæ et summæ devotionis nobis exempla reliquit. Ampliavit autem aream dominus Jocius filius Petri, cujus filius optimæ indolis ordinem postea devotus intravit, et devotior perseveravit in finem. Capellam vero ædificavit propriis sumptibus dominus Willelmus Joymer, et ad alias domos construendas circiter ducentas libras per vices contulit, et indefesse usque ad mortem in spiritualitate fratrum, continuis eos beneficiis visitans, perduravit. Ad infirmariam vero construendam contulit centum libras in obitu suo dominus Petrus de Elyland.[6] Aquæductum vero procuraverunt præcipue et mutuis collationibus dominus Henricus de Frowyk,[7] et optimæ conversationis adolescens Saleki, nus de Basinges, cooperante tamen amplissime munificentia regia. Alia quoque tam in ædificiis quam in libris quam etiam in areæ ampliatione et aliarum

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[1] *Sandwyg*, Ebor.
[2] *Baginton*, Ebor. Hackington is close to Canterbury.
[3] *quoque*, Ebor.
[4] *Ywin*, Ebor.
[5] *ordinem*, Ebor.
[6] *Oliland*, Ebor.
[7] *Frowye*, Ebor.

necessitudinum sublevatione, tot et tanta et tam mul- A.D. 1225.
tiplicia[1] beneficia, omnibus mortalibus admiranda, tempore meo vidi Londoniæ, ab ipso dulcissimo Jesu fratribus provideri, ut[2] merito ab ipsis specialiter supra cæteros amari et honorari debeat et idem in æternum.

Oxoniæ primo[3] recepit fratres Robertus le Mercer, at Oxford;
et locavit eis domum, in qua intraverunt ordinem multi probi baccalaurei[4] et multi nobiles. Postea conduxerunt domum in area, in qua sunt modo, a Ricardo le Muliner, qui infra annum contulit aream et domum communitati villæ ad opus fratrum. Fuit autem area brevis et arcta nimis. Cantibrigiæ[5] primo receperunt at Cambridge.
fratres burgenses villæ, assignantes eis veterem synagogam, quæ erat contigua carceri. Cum vero intolerabilis esset vicinia carceris fratribus, quia eundem ingressum habebant carcerarii et fratres, dedit dominus Rex x. marcas ad emendum reditum, quo[6] satisfieret scaccario suo pro reditu areæ, et sic ædificabant fratres capellam ita pauperrimam, ut carpentarius una die faceret et erigeret xv.[7] coplas tignorum. In festo autem Sancti Laurentii, cum non essent nisi tres fratres clerici, scilicet Frater W. de Esseby et Frater Hugo de Bugeton, et novitius nomine Frater Elyas, qui tam claudus erat ut portaretur in oratorium, cantaverunt officium solempniter cum nota, et in tantum flevit novitius, ut aperte per vultum canentis currerent lacrymæ. Igitur cum sanctissime mortuus esset apud Eboracum apparuit Fratri W. Esseby apud Norhamtonam, et quærenti, "quomodo se haberet," respondit, "Bene me habeo; ora pro me." Apud Salopisburi[8] At Shrewsdedit aream fratribus dominus Rex; ecclesiam vero bury.
ædificavit quidem burgensis nomine Ricardus Pride,[9]

[1] *tot et tam multiplicata*, Ebor.
[2] *quod ut*, but *quod* expuncted.
[3] *porro*, Ebor.
[4] *bakelarii*, MS.
[5] Sic, MS.
[6] *quod*, Ebor.
[7] *xiv.*, Ebor.
[8] *Slopisbyriam*, Ebor.
[9] *Pinde*, Ebor.

A.D. 1225. proinde[1] cæteras officinas Laurentius Cox;[2] et muros lapideos dormitorii, decernente sic ministro, Fratre scilicet W., pro zelo paupertatis amovit, et luteos fecit cum mirabili devotione[3] et mansuetudine et permagnis sumptibus.

Collatio 5.[4]

De Primitiva Puritate Fratrum.

Primitias autem Spiritus habentes fratres illius temporis, non humanis constitutionibus sed liberis suæ devotionis affectionibus, regula tantum contenti et paucissimis aliis statutis, quæ post confirmationem regulæ eodem anno primitus[5] emanaverant, Domino serviebant. Hæc autem fuit prima constitutio, quam Sanctus Franciscus fecit post regulam bullatam, sicut dixit bonæ memoriæ Frater Albertus; scilicet quod fratres inter sæculares non comederent, nisi tres bolos carnis[6] propter observantiam sancti Evangelii; quia venerat ad eum rumor quod fratres avide comedebant. Fratres igitur silentium usque ad tertiam tenere consueverunt, et in oratione tam assidui esse, ut vix esset aliqua hora per totam noctem, in qua non essent aliqui fratres in oratione in oratorio. In præcipuis quoque solempnitatibus tanto fervore cantaverunt, ut per totam noctem nonnunquam durarent vigiliæ; et cum non[7] essent nisi tres vel quatuor aut[8] ut multum sex, cum nota solempniter cecinerunt. Tanta quoque

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[1] *proinde*, om. Ebor.
[2] *Laurentius nomine*, Ebor.
[3] *devotione*, om. Ebor.
[4] *Collatio IV. Primitiva Pietas Fratrum. Silentium, Orationes*, Ebor.
[5] *primitus*, om. Ebor.
[6] *continuos*, Ebor.
[7] *non*, om. Ebor.
[8] *aud*, MS.

A.D. 1225–50.

fuit simplicitas eorum, tantaque puritas, ut de pollutione nocturna in capitulo[1] coram omnibus dicerent culpas suas. Inoleverat etiam inter eos tam religiosa consuetudo, ut nihil penitus jurarent, sed simpliciter dicerent, "Sciatis." Quam cito quisquam vel a superiore vel socio fuisset increpatus,[2] statim respondit "Mea "culpa," et frequenter etiam prostratus. Unde magister Prædicatorum bonæ memoriæ Frater Jordanus dixit, quod Diabolus, cum aliquando ei apparuisset, dixerat ei quod "Mea culpa" abstulit ei quicquid lucrari credidit inter Fratres Minores, quia scilicet dicebant culpas suas[3] invicem, si quis alium offendisset. Fuerunt tamen fratres omni tempore inter se ita jocundi et læti, ut vix in aspectu mutuo se temperarent[4] a risu. Unde cum juvenes fratres Oxoniæ nimis frequenter riderent, injunctum fuit cuidam ut quotiens rideret in choro vel in mensa[5] tot reciperet disciplinas. Accidit autem ut cum undecim[6] disciplinas in una die recepisset, nec tamen posset se a risu cohibere,[7] visum fuit[8] ei quadam nocte, quod totus conventus more solito stetit in choro, et temptabantur[9] fratres ridere more solito, et ecce crucifixus, qui stetit ad ostium chori, convertit se ad eos quasi vivus, et ait: "Filii Choræ sunt qui in "hora cantus rident et dormiunt." Videbatur etiam ei quod crucifixus nitebatur extrahere manus suas a patibulo, quasi volens descendere et recedere; et ecce custos loci statim ascendit et confirmavit clavos, ita quod non descendit. Hac igitur visione publicata territi fratres maturius, et sine risu notabili se[10] gerebant. In tantum autem veritatem zelabant, ut vix hyperbolice aliquid loqui auderent, vel etiam propria

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[1] *capella*, Ebor.
[2] *interrogatus*, Ebor.
[3] *meas*, Ebor.
[4] *mutus se temperaret*, Ebor.
[5] *in choro vel in mensa*, om. Ebor.
[6] *nullas*, Ebor.
[7] *continere*, Ebor.
[8] *fuerit*, Ebor.
[9] *temptabant*, Ebor.
[10] *notabiliore*, Ebor., *se* omitted.

A.D. 1225–50.

delicta, cum tamen se puniendos scirent si confiterentur,[1] celarent. In locis vero capiendis, vel moram faciendo in jam captis, nulla fuit eis difficultas, vel aliis quibuscunque qualitercunque exsequendis, dummodo sic a suo superiori scirent ordinatum. Unde accidit ut in locis qui desolatorii nunc temporis dicerentur, fratres tam nobiles genere quam aliis conditionibus, in sæculo spectabiles et in ordine gratiosissimi, sine querela se poni permitterent. Hoc solummodo suavissimum cordis eorum contristare videbatur affectum, quod ab invicem separari oportebat. Unde frequenter usque ad partes remotas fratres recedentes conducebant, et effusis abunde [2] in recessu lacrimis, affectionis fidem mutuo demonstrabant.

Collatio 6.[3]

De Promotione Prædicatorum.

Their activity in teaching and preaching.

Licet autem fratres summæ simplicitati et conscientiæ puritati summopere studerent in omnibus, in audienda tamen lege divina et scholasticis exercitiis ita fuerunt ferventes, ut scholas theologiæ, quantumcunque distarent, adire quotidie nudis pedibus in frigoris asperitate et luti profunditate non pigrarentur. Unde, cooperante gratia Spiritus Sancti, ad officium prædicationis infra breve tempus plures promoti sunt. Inter quos primus extitit bonæ memoriæ Frater Hugo de Baldac,[4] Frater quoque Philippus de Londonia,[5] et Frater W. de Esseby, qui non solum sermone, sed in

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[1] *confiterentur* substituted for *confessionem*.

[2] *abunde*, om. Ebor.

Collatio V. Prædicatorum Promotio. Haymo de Faversham, Ebor.

[4] *Baldoc*, Ebor.

[5] *Longeton*, Ebor.

exemplificata devotione verbum Dei, tam clero quam populo,[1] prædicaverat. A.D. 1225–50.

Promovit autem plurimum prædicantes, et auctoritatis eis et famæ fomenta præbuit adventus Fratris Haymonis de Faversham, qui cum tribus aliis magistris apud Sanctum Dionysium in die Parasceues, ordine sacerdos et famosus prædicator, intravit. Hic enim cum adhuc sæcularis esset, usus est cilicio usque ad poplites,[2] et alia plurima pœnitentiæ excellentissima monstravit exempla. Unde ita debilis et delicatus ad ultimum factus est, ut vix nisi mollibus uteretur et calidis vivere posset.[3] Accidit autem ei visio talis, quod[4] scilicet esset apud Faversham, et oraret in ecclesia coram Christo crucifixo.; et ecce descendit chorda de cœlo, et ipse accepit eam et tenuit, et ita tractus est per eam in cœlum. Cum vidisset ergo Fratres Minores Parisius,[5] memor istius visionis resumpsit vires, et erigens se contra se, socium suum magistrum[6] Symonem de Sandwyz et duos alios famosos [magistros] sagaciter induxit, ut ipso celebrante missam, ipsi a Domino Jesu Christo peterent, quid sibi consultius foret[7] ad salutem. Cumque simul omnibus Minorum professio complaceret, accesserunt, ad majorem securitatem, ad sanctæ memoriæ Fratrem Jordanum, magistrum ordinis Prædicatorum, et obligaverunt eum in animam suam ut eis[8] consilium suum fideliter daret. Qui sicut erat veraciter inspiratus, consilio suo conceptum propositum confirmavit. Accesserunt ergo iiij. isti ad ministrum, Fratrem scilicet Gregorium de Neapoli, et ab eodem recepti [sunt] apud Sanctum Dionysium, postquam frater Haymo prædicaverat in die Parasceues de hoc versu, "*In con-*

Fr. Haymo of Faversham.

ante 1237.

[1] *tam in clero quam in populo*, but *in* in both places expuncted.

[2] *polites*, Ebor.

[3] *nisi in assatis vesceretur et calidis vivere non posset*, Ebor.

[4] *quum*, Ebor.

[5] *Parisius*, om. Ebor.

[6] *dominum magistrum* in MS., but *dominum* marked for omission.

[7] *cofulcius* (sic) *floret*, Ebor.

[8] *sibi*, Ebor.

A.D. 1225–50. Fr. Haymo of Faversham.

"*vertendo Dominus captivitatem Syon, facti sumus* "*sicut consolati,*"[1] cum gaudio magno induti sunt. In die vero Paschæ, cum videret Frater Haymo tam numerosum populum in parochia,[2] in qua fratres audiebant divina, (non enim habebant adhuc cantariam,) dixit custodi, qui erat laicus, Beneventanus[3] nomine, quod si auderet, libenter prædicaret populo, ne forte communicarent in mortali. Injunxit ergo ei custos ex parte Spiritus Sancti ut prædicaret. Prædicavit ergo ita motive, ut multi differrent communicare quousque fuissent ei confessi.[4] Sedit itaque tribus diebus in ecclesia et audivit confessiones, et confortavit non mediocriter populum.

Iste, ut prædictum est, primo quando[5] venerunt fratres in Angliam, venit et ipse; et tam in prædicationibus quam disputationibus, et præcipue prælatorum favore plurimum simplicitati primitivorum fratrum contulit. Fuit enim ita gratiosus et eloquens, ut etiam adversantibus Ordini gratiosus et acceptus existeret. Unde primo custos Parisius, postea lector Turonis est positus, et Bononiæ, et Paduæ. In legationem quoque in Græciam[6] ad Natatium, una cum bonæ memoriæ Fratre Radulpho de Remis, a piæ memoriæ Gregorio missus est. Hic[7] Fratrem Gregorium de Neapoli Parisius[8] ministrum Franciæ, meritis suis exigentibus, a ministerio fecit amoveri; et justo Dei judicio, solutis his, quos ipse injuste incarceraverat, fecit relevari.[9] Fratrem quoque Helyam, qui minister generalis erat, propter scandala quæ fecit, et tyrannidem quam in zelatores ordinis exercuerat,[10] in præsentiam[11] patris

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[1] *sicut qui cum gaudio, &c.*, Ebor.

[2] *parochiam*, Ebor.

[3] *bñvēt*ꝰ in MS., perhaps for *Benvenutus*. The York MS. reads *Vincentius*.

[4] Corrected, in the margin, from *essent ei confessius* (sic).

[5] *postquam*, Ebor.

[6] *Paduam Græciam*, but the former word expuncted.

[7] *Hic*, om. Ebor.

[8] *prius*, MS.

[9] *incarcerari*, Ebor.

[10] *exercuit, in Angliam socius* [*missus*], Ebor.

[11] *præsentia*, MS.

nostri Gregori Papæ appellantibus, procurante eo, contra ipsum plurimis provinciis, miro Dei favore [1] dejecit. Quis vero de suis meritis præsumere, quis de se tutus esse possit, cum tales personas ad tantam calamitatem pervenisse cognoverit.[2] Quis enim Gregorio in prædicatione vel prælatione, in Universitate Parisius [3] vel clero totius Franciæ comparabilis? Quis in universo Christianitatis orbe vel gratiosior vel famosior quam Helyas? Et tamen unus in fine meruit perpetuum carcerem, alius propter inobedientiam et apostasiam summi Pontificis excommunicationem. Utrumque [4] tamen licet sero pœnituit. A.D. 1225–50. Fr. Haymo of Faversham.

Venit autem in Angliam cum Fratre Haymone Frater W. de Colevile, senior, summæ simplicitatis et eximiæ caritatis vir; cujus germana postmodum in ecclesia cathedrali Cicestriæ pro castitate servanda sævissime jugulata est. Juvenis enim quidam, qui ob ejus pulchritudinem diu [5] desideraverat ut eam solam posset invenire, et ad amplexus amoris inducere,[6] cum nullo ingenio ad suam voluntatem [7] posset eam inclinare, quam maligna sit carnalis dilectio, ipsam in ecclesia perimendo, probavit. Inter carnaliter enim se amantes frequenter tantum in fine oritur odii, quantum prius erat amoris. Fr. W. de Colvile.

Postea venerunt in Angliam plures alii fratres probatissimi [8] de Anglia oriundi, qui Parisius intraverant, quos adhuc existens in habitu sæculari ipse vidi: Frater scilicet Ricardus [9] Rufus, lector egregius, qui postea zelo reformandi ordinem, contra Fratrem Helyam pro Francia profectus est ad curiam cum Fratre Haymone. Qui etiam narravit quod quidam novitius retulit ei, Fr. Ric. Rufus.

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[1] *fervore*, MS.
[2] *devenisse cognovit*, Ebor.
[3] *Parisi*, MS.
[4] *Uterque*, MS.
[5] *eam diu*, but *eam* marked for omission.
[6] *induceret*, Ebor.
[7] *ad suam voluntatem*, om. Ebor.
[8] *probissimi*, Ebor.
[9] Written over traces of the letter *N*. imperfectly erased. Ebor. reads *Nicholaus*, but see p. 17.

A.D. 1225–50.

quod cum continua siti laboraret, nec posset dormire de nocte, apparuit quidam speciosus in habitu fratrum, et præcepit ut surgeret et sequeretur se: quod cum fecisset, duxit eum in locum amœnissimum, et introduxit eum in pulcherrimum palatium, et dedit ei bibere potum suavissimum, et dixit ei, "Fili, quotienscunque "sitieris, venias huc ad me, et dabo tibi bibere:" et quæsivit novitius, quis esset; qui dixit se esse Fratrem Franciscum. Exinde ad se reversus novitius nullam penitus de cætero sitis temptationem sustinuit; sed evigilans tam corde quam corpore se refocillatum et confortatum persensit.[1] Venit etiam tunc temporis frater Radulphus de Rosa, qui ob eximiam gratiam prædicationis domini regis[2] Angliæ familiarissimus effectus, fine suo probavit quam inimica sit Deo hujus mundi amicitia, et quam contraria[3] puritati ordinis Minorum Fratrum, magnificari magnorum favoribus, et in curiis principum continue commorari. Venit quoque Frater Henricus de Burford, qui cum adhuc novitius esset, et cantor fratrum Parisius, contra temptationes quas sustinuit versus istos in meditatione composuit:

Rad. de Rosa.

Hen. de Burford and his verses.

Qui Minor es, noli ridere, tibi quia soli
Convenit ut plores; jungas cum nomine mores.
Nomine tu Minor es, Minor actibus esto, labores
Perfer, et ingentem minuat[4] patientia mentem.
Nempe cor objurgat, pœnam[5] patientia purgat.
Si quicquam fecis;[6] est si quis te corripit? is est,
Qui te custodit; non te, sed quod facis, odit.
Quid tibi cum vili [sit][7] veste, cibove[8] cubili
Porcorum? Certe, tu symbola[9] perdis aperte,
Si mentitus eris factis quod veste fateris.[10]
Umbra Minoris erit, qui nomen re sine[11] quærit.

[1] *persentit*, Ebor.
[2] *domino regi*, Ebor.
[3] *contrarium*, Ebor.
[4] *nunciat*, Ebor.
[5] *per nam*, in both MSS.
[6] *facis*, Ebor.
[7] Apparently requisite to complete the sense and the metre.
[8] *cibo quoque*, Ebor.
[9] *singula* in both MSS.
[10] *fatereris*, MS.
[11] *nª re sua*, Ebor.

Hic postea pro magna honestate sua, quatuor ministrorum generalium et quatuor provincialium in Anglia socius specialis esse meruit. Hic etiam diu Patriarchæ Antiocheni [1] in legatione sua in Lumbardia interpres et prædicator extitit, et post domini Gregorii Papæ noni pœnitentiarius; custosque Venetiarum, et custodis Londoniæ quoque vicarius. A.D. 1225–50.

Venit etiam tunc Frater Henricus de Reresby; qui postea fuit datus in ministrum Scotiæ, cum esset vicarius custodis Oxoniæ, sed præventus fuit morte. Qui apparuit post mortem suam custodi, dicens quod "licet non damnarentur fratres pro excessu quem "facerent in ædificiis, tamen graviter puniebantur:" et addidit quod, "si fratres dicerent bene officium divi- "num, essent oves apostolorum." Hen. de Reresby.

Venit quoque in Angliam tunc temporis Frater Martinus de Bartona, qui beatum Franciscum frequenter videre meruit; qui postea vicarius fuit ministri Angliæ, et in multis aliis officiis optime se habuit. Ipse narravit, quod in capitulo generali, in quo præcipit Sanctus Franciscus destrui domum, quæ fuerat ædificata propter capitulum, fuerunt quinque millia fratrum. Frater vero suus [2] secundum carnem fuit seneschallus capituli, et defendit [3] domum ex parte [4] communitatis; et per ipsum scripsit Beatus Franciscus propria manu literam sub divo in pluvia non madefactus, ministro et fratribus Franciæ, ut visis literis jubilarent, laudes [5] divinæ [6] Trinitati dicentes, "Benedicamus Patrem et "Filium cum Spiritu Sancto." Eodem quoque die pater idem fratrem, qui [7] in profundum puteum ceciderat, fugiens, audito rumore, in ecclesiam, fusa oratione illæsum servavit. Dixit etiam quod frater quidam, qui stetit in Martin de Bartona.

[1] *Antiocheno*, Ebor.
[2] *suu*^{9}, MS.
[3] *descindit*, Ebor.
[4] The words *capituli su* follow, but are expuncted.
[5] *laudes*, om. Ebor.
[6] *divino*, MS.
[7] *quendam*, Ebor.

A.D. 1225–50. oratione Brixiæ in Die Natali Domini in terræ motu[1] quem prædixerat Sanctus Franciscus, et per omnes scholas Bononiæ per Fratres prædicari fecerat, per literam in qua fuit plurimum Latinum,[2] et ecclesia corruit, sub ruina[3] lapidum illæsus inventus est. Hic terræ motus ante guerram Frederici per continuos xl. dies factus est, ita ut moverentur omnes montes Lumbardiæ.

Venit quoque in Angliam Frater Petrus Hispanus, qui fuit postea gardianus Norhamptonæ, qui lorica utebatur ob carnis illecebras edomandas.

Hic novitium quendam in conventu suo habuit, qui temptabatur exire ordinem: a quo tandem vix obtinuit ut ad ministrum secum ire vellet. Cum igitur incederent per viam incepit Frater Petrus prædicare ei de virtute sanctæ obedientiæ; et ecce avis quædam silvestris præcessit[4] eos ambulans in via. Dixit ergo novitius[5] [Stephanus nomine, ad fratrem Petrum, "Pater, " si sic est, ut dicis, præcipe per virtutem obedientiæ ut " capiam avem hanc silvestrem, ut ipsa expectet me." Qui cum sic fecisset, statim stetit avis, et accessit novitius, et tenuit eam et tractavit sicut voluit: et statim sedata est omnis temptatio sua, et immutavit ei Deus cor aliud, et rediit statim Northamtonam, et professus est perseverare, et postea factus est prædicator egregius, sicut ipse vidi.]

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[1] For *terræ motu*, Ebor. reads *tremore*.

[2] Sic Ebor.; the Lamport MS. reads *fm Latinum*, possibly for *fatum divinum*, though the strict interpretation would be *falsum latinum*.

[3] *ob ruinam*, Ebor.

[4] *præcessit Petrum*, but the latter word is marked for omission.

[5] The Lamport MS. breaks off after the word *novitius*.

(2.)

INSTRUMENTA DE CONTENTIONE ORTA INTER FRATRES MINORES ET MONACHOS WESTMONASTERII.

A.D. 1290.

No. (1).

Mandate from Archbishop Peckham addressed to the Official of the Bishop of London directing that in all churches in and around London a sentence of excommunication shall be published against persons harbouring William of Pershore, an apostate from the Franciscan Friars.[1]

[Anno Domini M^mo CC^mo nonagesimo, ordinationis domini Johannis archiepiscopi xii ^mo.]

A.D. 1290 July 30. Wengham. Sentence of excommunication to be published in all churches in and around London against all persons harbouring William of Pershore, an apostate Grey Friar.

Frater Johannes, permissione divina, etc., dilecto filio Officiali venerabilis fratris domini Londoniensis Episcopi salutem, gratiam, et benedictionem. Cum Frater Willelmus de Persore, instinctu diabolico, ab ordine Fratrum Minorum nuper apostatando recesserit, cujus apostasiæ prætextu a ministro provinciali Fratrum Minorum Anglicanæ provinciæ, secundum formam privilegiorum Sedis Apostolicæ ac modum ordinis sui, idem Willelmus majoris excommunicationis sententia fuit merito innodatus, manifestumque fuit ex tenore eorundem privilegiorum omnes ipsius apostatæ auctores et fautores in crimine apostasiæ, cujuscumque status aut conditionis existant, in excommunicationis sententiam ore latam Apostolico incidisse damnabiliter, a qua nequaquam absolvi poterunt, nisi Apostolicæ præsentiæ se personaliter repræsentent: nosque, juxta præceptum apostolicum super hoc nobis exhibitum, præfatum apostatam cum omnibus suis fautoribus et auctoribus, prout tenemur, fecerimus in diversis locis excommunicatum publice nuntiari, auctoritate Apostolica et etiam

[1] From Archbishop Peckham's Register in the Lambeth Palace Library.

A.D. 1290. conservatoria, de qua parati sumus fidem facere cuilibet legitime postulanti; vos rogamus et hortamur in Domino, vobis nihilominus in virtute obedientiæ qua Sedi Apostolicæ tenemini, sub pœna in privilegiis papalibus contenta districte præcipiendo, mandantes, quatenus prædictum Willelmum et omnes qui eum in suis ecclesiis seu monasteriis vel locis aliis secum retinuerint, vel ei in hoc crimine publice vel occulte præstiterint quomodolibet consilium, auxilium, vel favorem, in singulis ecclesiis civitatis et suburbii Londoniæ et aliis adjacentibus tam exemptis quam non exemptis, prout a latore præsentium requisiti fueritis, singulis diebus Dominicis et festivis inter missarum solempnia, pulsatis campanis et accensis candelis, denuntietis, seu denuntiari faciatis publice excommunicatos, donec aliud super hoc a nobis receperitis in mandatis. Nos enim tam contra apostatam ipsum quam contra fautores seu detentores ipsius, si qui inventi fuerint, juxta rigorem apostolici mandati nobis directi, dirigente nos Altissimo, procedemus, prout deposcunt eorum demerita, et dictant canonicæ sanctiones. Qualiter autem mandatum nostrum fueritis executi nobis infra mensem a tempore receptionis præsentium rescribatis aperte et distincte per vestras patentes literas harum seriem continentes. Datum apud Wengeham, iii. Kalendas Augusti.

No. (2.)[1]

Instrumentum super appellatione facta contra archiepiscopum ex parte Abbatis Westmonasterii pro W. de Persorio professo inter Fratres Minores.[2]

In Dei nomine Amen. Anno ab incarnatione ejusdem millesimo ducentesimo nonagesimo, secundum cursum ecclesiæ Anglicanæ Indictione quarta, per præsens publicum instrumentum omnibus appareat evidenter, quod nonis Octobris anno supradicto, in ecclesia Sancti Pauli Londoniæ, in præsentia mei notarii infrascripti et testium subscriptorum ad hæc specialiter vocatorum et rogatorum, constitutus Frater Rogerus de Buris, monachus Westmonasterii, procurator religiosorum virorum Abbatis et Conventus ejusdem loci, de cujus procuratorio per quoddam publicum instrumentum manu Walteri Le Noreys publici notarii confectum mihi liquide apparebat, quandam provocationem in scriptis interposuit, legit, et recitavit, formam quæ subsequitur continentem : A.D. 1290. Oct. 7. *London.*

" In Dei nomine Amen. Ego Frater Rogerus de " Buris, monachus Westmonasterii et procurator Ab- " batis et Conventus loci ejusdem, metuens mihi et " dictis dominis meis vel quibusdam eorum, ex veri- " similibus et probabilibus conjecturis et certis indi- " ciis, dampnum, injuriam, scandalum, seu gravamen " per dominum J. Cantuariæ Archiepiscopum, qui se " asserit conservatorem seu executorem privilegiorum " Fratribus Minoribus et eorum ordini a Sede Aposto- " lica, ut dicitur, indultorum, fieri seu generari infu-

[1] The originals of this and the remaining documents as far as the end of p. 62 are in the Chapter Clerk's office, Westminster Abbey.

[2] Endorsed in a hand differing from that in which the body of the document is written. This notice of appeal seems to have been given before Archbishop Peckham had actually excommunicated the abbot and monks of Westminster by name. For effect of such appeals see Lib. Sext. Decretal. v. Tit. xi. Cap. vii.

A.D. 1290. " turum; eo videlicet, quod crebris vicibus coram fide
" dignis personis et legalibus in locis publicis et quam-
" pluries minabatur, quod dictos dominos meos pub-
" lice et solempniter excommunicatos denuntiaret, nisi
" quemdam Willelmum de Persoura, quondam monas-
" terii de Persoura, ordinis Sancti Benedicti mona-
" chum, et professum ordini Fratrum Minorum, tra-
" derent seu restituerent; cum facultatem ipsum
" tradendi restituendive secundum petita non haberent,
" nec dolum aliquem commiserint in hac parte: Se-
" dem Apostolicam in his scriptis pro ipsis et eis
" adhærentibus et obsequentibus nomine dominorum
" meorum directe provoco et appello, et cum omni
" effectu in eventum futuri gravaminis appellare pro-
" pono, prout convenit, statum et personas dictorum
" dominorum meorum cum omnibus sibi adhærentibus,
" ut supra, tuitioni, defensioni, et protectioni prædictæ
" Sedis Apostolicæ specialiter supponendo. Et ne dic-
" tus dominus Cantuariæ Archiepiscopus, spreta pro-
" vocatione præsenti seu rejecta, in personas dictorum
" dominorum meorum loca sua seu monasterium suum
" vel sibi adhærentium, ipsis non monitis, non citatis,
" non confessis, non convictis, per se vel alios ali-
" quam sententiam excommunicationis, suspensionis,
" vel interdicti fulminet aut denuntiet, sedem sacrosanc-
" tam, ut præmittitur, ex nunc provoco et appello;
" protestans me istam provocationem dicto domino
" Cantuariæ Archiepiscopo, cum ipsius præsentiam
" commode habere potero, necnon et aliis quorum
" interest, notificare ac innovare."

Acta fuerunt præmissa anno, Indictione, mense, et loco prædictis, præsentibus Johanne de Deneby clerico, Johanne de Wanden, Gregorio de Locutorio, Johanne Noreys, Johanne de Eya, Willelmo de Infirmaria, Ricardo de Hurle, Nicholao Brun clerico, Roberto de Ybernia, et aliis testibus ad hæc specialiter vocatis et rogatis.

Et ego Willelmus de Lacton, sacri imperii publicus auctoritate notarius, præmissis interfui; et ea vidi et audivi, et in publicam formam ad preces et rogatum procuratoris antedicti redegi, meoque signo consueto rogatus signavi. A.D. 1290.

Endorsement on the above document:—

Ista provocatio est ad apostolicam sedem[1] Rogeri de Bures, quæ[2] facta fuit ante sententiam latam per dominum J[ohannem] Cantuariæ Archiepiscopum pro Fratre W. de Persora.

De anno Domini M^mo^CC^mo^LXXXX^mo^.[3]

No. (3.)[4]

Instrumentum compositionis factæ inter Abbatem et Conventum Westmonasterii et Fratres Minores pro Willelmo de Persorio professo inter Minores et postea facto monacho Westmonasterii.[5]

In nomine Domini Amen. Dudum hostis antiqui astutia zizaniam seminante inter ministrum ac fratres ordinis Fratrum Minorum de Anglia ex parte una, et Abbatem et Conventum Westmonasterii juxta Londonias ex altera, orta extitit materia quæstionis, super eo videlicet, quod dicti minister et fratres repetentes Fratrem Willelmum de Persorio in ordine Fratrum Minorum professum, per dictos Abbatem et Conventum illicite receptum et detentum asserebant, eundem fore apostatam per ingressum religionis Fratrum Minorum A.D. 1291. April 4. *Civita Vecchia.* On complaint that the monks of Westminster lately harboured a Franciscan apostate,

[1] The reading of the words *est . . . sedem* is very doubtful: only faint traces of the letters remain on the parchment.

[2] From *quæ* the hand changes.

[3] May be intended for Mcclxxxix., but if so by mistake only.

[4] There are two copies of this document.

[5] Endorsement in a hand differing from that in which the body of the instrument is written.

A.D. 1291. and (by implication) refused restoration, the monks were excommunicated, but on their appeal to Rome an arbitration before the cardinal of St. Lawrence has been arranged.

nullatenus ignorantes; factis processibus ac latis excommunicationum sententiis contra Abbatem et Conventum præfatos prædictum apostatam indebite restituere, ut dicitur, reclamantes, libros quos dictus apostata exportaverat illicite retinendo: tandem Fratre Jacobo de Esculo, ordinis Fratrum Minorum generali procuratore, ac Fratre Alexandro de Persorio monacho ejusdem loci et magistro Gulielmo de Bray clerico, dictorum Abbatis et Conventus procuratoribus in Romana Curia constitutis, veræ caritatis obtentu evellere cupientibus paci et concordiæ inimica, in nos Fratrem Matthæum,[1] miseratione divina tituli Sancti Laurentii in Damaso presbyterum cardinalem, dicto procuratorio nomine de prædictis omnibus et singulis communiter et concorditer convenerunt, dantes nobis plenam et liberam potestatem de plano, sine strepitu judicii et figura, prædictam quæstionem seu controversiam aut dissentionem et eam quomodolibet contingentia decidendi inter eos, diffiniendi, componendi, semel et pluries prout et quando et ubi nobis expediens videretur; dictam pronuntiationem, compositionem, ac ordinationem nostram se, dicto procuratorio nomine, observare et tenere, et observari et teneri facere per dominos suos prædictos per stipulationem solempnem dicto procuratorio nomine adinvicem stipulantes, ac etiam promittentes, sub pœna spirituali vel temporali, quam nos dictis partibus vel earum alteri duxerimus imponendam, quam pars inobediens ipso facto incurreret, quæ in totum vel in partem pronuntiationem et ordinationem nostram non duceret observandam, vel contra eam in aliquo venire præsumeret, pronuntiatione et ordinatione nostra firma et valida nihilominus permanente, renuntiando per pactum stipulatione vallatum appellationi, proclamationi, ac boni viri arbitratui, et omni juri, per quod contra prædicta vel aliquod prædictorum posset modo aliquo obviari; volentes

[1] *Mathæum* &c. in MS. throughout.

ac consentientes procuratores prædicti, quod pronuntiatio seu ordinatio nostra et omnia et singula supradicta et infrascripta debeant auctoritate apostolica confirmari. A.D. 1291.

Nos igitur Frater Matthæus, Cardinalis præfatus, a sanctissimo patre domino nostro domino Nicolao, divina providentia Papa quarto, de recipiendo in nos compromissum præfatum, et intromittendo nos de compositione et ordinatione facienda inter partes prædictas, petita licentia et obtenta de ipsius auctoritate, et mandato speciali nobis facto ab eodem oraculo vivæ vocis, cupientes totis viribus religiosos omnes a litigiis forensibus submovere, ac pacis et quietis unitatem inter eosdem perpetuo observari, cum dictis procuratoribus ac aliis probis viris concordiam partium affectantibus prædictarum, super dicto negotio tractatu habito diligenti, præfatam dissentionem et discordiam, in forma quæ sequitur, duximus decidendam. The case having been heard the Cardinal decides

In primis, videlicet, quod Abbas prædictus, infra quindecim dies post festum Nativitatis beati Johannis proximo venturum, postquam per dictos fratres fuerit requisitus, per procuratorem suum ad hoc legitime constitutum, per duos dies solempnes in ecclesia Sancti Pauli Londoniæ, et per totidem in ecclesiis Fratrum Prædicatorum et Minorum Oxoniæ, coram clero et populo, solempniter in sermone publico, protestationem et confessionem fieri faciat sub verbis inferius proximo adnotatis. (1.) That the abbot shall publicly admit the right of the friars to reclaim their apostate.

"Ego procurator ab Abbate et Conventu Westmo-
" nasterii ad hoc legitime constitutus, nomine meo et
" nomine dictorum dominorum meorum, dico, et pub-
" lice confiteor et protestor, quod Fratres de ordine
" Minorum habent et habuerunt plenum jus repetendi
" et rehabendi Willelmum de Persorio eorum aposta-
" tam, qui nuper in habitu monachali apud West-
" monasterium fuerat receptus ac etiam receptatus.
" Et quod idem Willelmus sine damnatione animæ
" remanere non potest in ordine monachorum, ut cre-

A.D. 1291. " dunt Abbas et Conventus prædicti, ex quo profes-
" sionem emiserat in ordine fratrum, et sicut in capi-
" tulo generali monachorum ultimo extitit diffinitum.
" Et profiteor etiam et assero, nomine prædictorum
" dominorum meorum, quod libenter restituerent dictum
" apostatam ordini fratrum, si restituendi facultatem
" haberent. Et si ex nunc forsitan facultas eis resti-
" tuendi affuerit, id facere non postponent."

Fratres nihilominus prædictos juvabunt efficaciter sub forma inter eos conventa, quæ inferius continetur, quantum poterunt ad rehabendum apostatam memoratum. Præmissam quidem protestationem et confessionem in omnibus et per omnia, ut superius est expressum, fieri faciet dictus Abbas infra terminum memoratum, sub pœna trecentarum librarum sterlingorum solvendarum extunc in subsidium Terræ Sanctæ, si defecerit in præmissis vel aliquo præmissorum.

(ii.) That the Abbot and suspected monks shall clear themselves on oath of the alleged sending away of the apostate after harbouring him.

Item dictus Abbas Westmonasterii et cæteri monachi de conventu, qui suspecti habentur a fratribus super dimissione dicti apostatæ postquam inter eos fuerat receptatus, vel circa hoc dicuntur fraudem vel dolum commisisse, sicut a ministro Angliæ, custode, et guardiano Londoniæ, vel altero eorum de mandato ministri fuerint nominati, purgabunt se super hoc per juramentum corporale in ecclesia Westmonasterii, præsentibus dictis Fratribus Minoribus vel altero eorundem, si requisiti voluerint interesse, citra festum beati Michaelis venturum proximo, coram magistris W. de Monteforti decano Sancti Pauli Londoniæ, Radulpho[1] archidiacono Middelsexiæ, Giffrido de Vesano, aut duobus vel uno eorum, si alii nollent vel non possent commode interesse.

(iii.) That if unwilling or unable to clear themselves of the last-

Qui autem noluerint, vel propter facti evidentiam non potuerint super his se purgare infra mensem, per Abbatem mittantur ad curiam Romanam pro absolutionis et dispensationis beneficiis obtinendis, nisi de

[1] *Radulphus de Baldock* (*see* p. 54), afterwards Bishop of London.

consensu ministri Fratrum Minorum de Anglia uberiorem gratiam valeant obtinere. Si autem de gratia dicti ministri in Anglia absolvantur, qui super præmissis sufficienter non fuerint excusati, prædicti Decanus, Archidiaconus, et Giffredus, aut duo vel unus eorum qui purgationi eorum qui se purgare poterunt voluerint interesse, alio vel aliis requisitis nolentibus vel nequeuntibus interesse, juxta suæ dispositionis arbitrium præfatis monachis in Anglia absolvendis, de gratia dicti ministri, pœnitentiam injungant vel injungat quam culpæ qualitas et delinquentis protervitas exposcerit imponendam. Quam pœnitentiam Abbas prædictus eos compellet fideliter observare. Omnia autem in hoc articulo contenta prædicti Abbas et monachi, quatenus ipsos contingunt, fideliter adimplebunt sub pœna ducentarum librarum sterlingorum solvendarum, si in aliquo deficerent, in subsidium Terræ Sanctæ.

A.D. 1291. mentioned offence they are to be remitted to Rome for absolution, unless, by favour of the Friars, they may be absolved in England.

Item tam Abbas quam conventus teneantur ex nunc prædictos fratres efficaciter juvare sano consilio et fideli ad rehabendum dictum apostatam sine dolo et qualibet fictione; nihil celaturi a fratribus per quod hujusmodi restitutio facienda impediri poterit vel differri, sed potius restitutionem ipsam, quantum in eis erit, fideliter et celeriter procurabunt, invocato ad hoc, si necesse fuerit, auxilio brachii sæcularis.

(iv.) That the abbot and monks shall give their best assistance towards the capture of the apostate.

Verum quia circa requisitionem dicti apostatæ oportebit fratres graves expensas facere, ad quas ipsi per se non sufficiunt, dictus Abbas, pro hujusmodi expensis faciendis, ministrabit et assignabit centum marcas sterlingorum, infra festum Omnium Sanctorum proximo venturum, in manus sæcularium amicorum ordinis fratrum, quos ad hæc minister Angliæ deputabit. Et si dicta quantitas non fuerit expensa in requirendo apostatam memoratum, præfatus minister restituere teneatur quantitatem residuam non expensam Abbati

(v.) That the Abbot shall pay to the Friars 100 marks or the ascertained amount of their expenses.

A.D. 1291. et conventui prælibatis, nisi minister gratiam eis voluerit facere ampliorem. Et circa expensas factas stetur verbo simplici ministri Angliæ prælibati.

(vi.) That the Abbot shall in person make submission to the Archbishop of Canterbury, acknowledging the rights of the Friars, &c.

Item Abbas Westmonasterii prædictus, infra festum Nativitatis Dominicæ venturum proximo, personaliter adibit dominum Johannem, Dei gratia Cantuariæ Archiepiscopum, tanquam conservatorem privilegiorum ordinis Fratrum Minorum; ita quod per præsentationem hujusmodi privilegiis ejusdem Abbatis quantum ad alia in nullo penitus derogetur; et humiliationem sibi faciet infrascriptam sub his verbis:—"Coram vobis, domine "Archiepiscope, tanquam conservatore privilegiorum "Fratribus Minoribus indultorum, nos Walterus, Abbas "Westmonasterii, nomine nostro et Conventus nostri, "confitemur plane quod Fratres Minores habent et "habuerunt jus plenum repetendi et rehabendi Willel- "mum de Persorio eorum apostatam tanquam pro- "fessum suum, qui in ordine nostro sine periculo "animæ suæ stare non potest, ut credimus, ex quo "professionem emiserat inter fratres, sicut per diffini- "tores ultimi capituli nostri extitit diffinitum. Vo- "luntatem etiam habemus ipsum restituendi fratribus, "si facultas restituendi nobis adesset, et faciemus si "ad nostram pervenerit potestatem.

"Profitemur insuper nos dolere de retentione ipsius "contra monitiones vestras; et super eo quod Archi- "diaconus Sancti Albani processus nostros de facto, "licet nobis tunc insciis, revocavit; propter quod "super præmissis quatenus vos offendimus veniam "postulamus,[1]// promittentes nihilominus quod nihil de "cætero contra vos aut Fratres Minores acceptabimus "in hoc casu."

Dominus vero Archiepiscopus occasione hujusmodi humilitatis nullam jurisdictionem aliam habeat in Abbatem quam habebat, vel habiturus esset si illa facta penitus non fuisset.

[1] The erasure referred to at the end of the document occurs at this point.

Si autem dictus Abbas dictam humiliationem non fecerit infra præscriptum terminum in forma superius annotata, extunc teneatur prædicto domino Archiepiscopo dare centum marcas sterlingorum in pios usus, pro ipsius arbitrio dispensandas. A.D. 1291.

Item, prædictus Abbas fideliter et integre restituet ordini fratrum omnes libros quos dictus apostata asportavit, et hoc infra mensem postquam per fratres super hoc fuerit requisitus, nisi jam fuerint ordini restituti. (vii.) That the abbot shall restore all books carried away by the apostate.

Item quia diversi amici ordinis graves et varias expensas fecerunt hactenus circa prosecutionem dicti negotii, ad quarum solutionem fratres non sufficiunt, præfatus Abbas pro refusione hujusmodi expensarum assignabit alias centum marcas sterlingorum illis, quos minister Angliæ ad hoc deputaverit, infra festum Sancti Michaelis de mense Septembris venturo proximo. De qua quantitate solum expensas factas per ipsos amicos citra quantitatem prædictam centum marcarum minister valeat retinere, de quibus suo simplici verbo credatur. Et si aliquid superfuerit restitui faciat Abbati et conventui memoratis, nisi idem minister dictas expensas pro parte aliqua duxerit remittendas. (viii.) That the said abbot shall pay expenses incurred by friends of the Friars respecting the present matter up to a total of 100 marks.

Item, quia præfatus dominus Abbas multum turbavit ordinem fratrum, et præcipue in provincia Anglicana, teneatur personaliter venire ad proximum provinciale capitulum quod erit Londoniæ, si in Anglia fuerit et commode poterit, ut recolligat fratres, et recolligatur a fratribus in visceribus caritatis; promittendo eis fideliter quod eos de cætero nullatenus molestabit, sed inter monachos et fratres habeatur caritas, quasi nulla dissentio præcessisset, et imponatur utrique silentium super præteritis. Ita quod nec coram religiosis aliis aut sæcularibus inde fiat sermo publice vel occulte, qui possit in alterius præjudicium redun- (ix.) That the abbot shall, if possible, attend the next Provincial chapter of the Friars to complete the reconciliation. (x.) That silence shall be maintained respecting

A.D. 1291. the dispute now terminated.

dare; et transgressores, si qui inventi fuerint, per suos superiores hinc inde graviter puniantur; reservata nobis potestate iterum et pluries dictam ordinationem, compositionem, et pronuntiationem nostram, in quolibet capitulo moderandi et aliter declarandi, prout et quando et sicut nobis videbitur expedire. Quas quidem ordinationem, dispositionem, pronuntiationem, et arbitrium prædicti Frater Jacobus, Frater Alexander, et magister Willelmus de Bray procuratores, procuratorio nomine dictorum dominorum suorum, emologaverunt ac etiam approbaverunt. In cujus rei testimonium præsens publicum instrumentum per infrascriptum notarium nostrum exinde fieri et publicari mandavimus, et nostri sigilli munimine roborari.

Lata et pronuntiata fuerunt prædicta arbitrium, compositio, ac etiam ordinatio, per prædictum dominum Cardinalem, pro tribunali sedentem, apud Urbem Veterem in hospitio Monaldensium, in camera ipsius domini Cardinalis, præsentibus dictis Fratre Jacobo, Fratre Alexandro, et magistro Willelmo, procuratoribus partium prædictarum, et præsentibus his testibus et pluribus aliis, videlicet:—Fratribus Johanne de Bechingam, Roberto de Boclande de ordine Fratrum Minorum, domino Berengario Regis de Carcassona domini Papæ capellano, magistro Adam de Wencele Canonico ecclesiæ Sancti Pauli Londoniæ, magistro Johanne de Leaus Canonico de Wengham, magistro Reginaldo de Sancto Albano, et Fratre Thoma de Sagiber monacho Wigorniensi,[1] sub anno Domini millesimo ducentesimo nonagesimo primo, Indictione quarta, Pontificatus sanctissimi patris domini Nicolai Papæ quarti anno quarto, die quarta mensis Aprilis.

Et ego Angelus Berardi, dictus Ricius, civis Tudertinus, sanctæ Romanæ ecclesiæ auctoritate et nunc

[1] *Wigoriniensi*, MS.

præfati domini Cardinalis notarius, prædictis ordinationi, compositioni, pronuntiationi, et arbitratui, una cum supradictis testibus præsens interfui, et ea omnia, de mandato ejusdem domini Cardinalis, in hanc publicam formam redegi, meoque solito signo signavi; et supra in xlj. linea a principio numeranda, ubi signatum est isto signo,//[1] propria manu feci.

No. (4.)

Notarial instrument varying certain of the articles contained in the General Award (No. 3).

In nomine Domini Amen. Hoc est exemplum seu transumptum cujusdam publici instrumenti, sigilli reverendi patris et domini Fratris[2] Matthæi, Dei gratia tituli Sancti Laurentii in Damaso presbyteri cardinalis, appensione muniti, cum die et consule; cujus tenor talis est:— A.D. 1291. April 21. [*Civita Vecchia?*]

In nomine Domini Amen. Noverint universi præsens instrumentum publicum inspecturi, quod nos, Frater Matthæus, miseratione divina tituli Sancti Laurentii in Damaso presbyter cardinalis, arbitrator et amicabilis compositor communiter et concorditer electus a Fratre Jacobo de Esculo, ordinis Fratrum Minorum generali procuratore, ex parte una, et Fratre Alexandro de Persorio, monacho, et magistro Willelmo de Bray, clerico, procuratoribus religiosorum virorum Abbatis et conventus Westmonasterii, procuratorio nomine pro eis, ex altera, super controversia et dissentione, quæ erat inter Ministrum et Fratres Minores regni Angliæ ex parte una, et dictos Abbatem et Conventum ex The Cardinal of St. Lawrence, arbitrator of the dispute between the Friars and the Abbot and convent of Westminster,

[1] *See* p. 40.

[2] *fratris et Mathæi*, MS.

A.D. 1291. altera, super receptatione et detentione Fratris Gulielmi de Persorio, ordinis Fratrum Minorum apostatæ, audita[1] fide dignorum relatione, quod Abbas Westmonasterii in Anglia citra mare Anglicanum præsentialiter commoratur, ac etiam sit ibidem, ut dicitur, futuris temporibus permansurus, ita quod purgationem, quam secundum nostræ pronuntiationis tenorem in Anglia facere tenebatur in ecclesia Westmonasterii coram magistris W. de Monteforti, decano Sancti Pauli Londoniæ, Radulpho archidiacono Middelsexiæ, et Giffrido de Vesano, aut duobus vel uno eorum, commode facere nequit: declaramus et pronuntiamus quod purgationem prædictam secundum formam in nostra pronuntiatione contentam idem Abbas facere teneatur Parisius coram prædicto magistro W. decano, præsente ministro generali ordinis Fratrum Minorum, ministro provinciali ejusdem ordinis in Francia, et guardiano Parisiensi, aut altero eorundem, infra terminum in nostra pronuntiatione seu arbitrio comprehensum. Et si dictam purgationem fecerit, a purgatione facienda in ecclesia Westmonasterii, et a pœna in nostra pronuntiatione contenta, sit totaliter excusatus; alioquin incidat in eandem.

having learned that the said Abbot is and intends to remain away from England,

grants him permission to make in Paris, before certain officers of the Franciscans, the purgation which by the award he was bound to make in London.

Item, declaramus et pronuntiamus quod humiliationem ad quam faciendam in propria persona Abbas memoratus secundum formam nostræ pronuntiationis est obnoxius ac etiam obligatus, quod eam possit facere infra tempus in dicto nostro arbitrio constitutum per procuratorem idoneum ad hoc specialiter constitutum. Postquam autem dictus Abbas ad Westmonasterium redierit, infra duos menses dictam humiliationem secundum formam in nostra pronuntiatione contentam personaliter facere teneatur; alioquin pœnam in arbitrio seu pronuntiatione nostra contentam se noverit incursurum.

He may at first, for the sake of conforming to the directions of the award as regards date, perform the act of humiliation therein prescribed by proxy; but on his return he must perform it in person.

[1] *audito*, MS.

Volumus etiam quod si dictus apostata Fratribus Minoribus de Anglia est [1] restitutus, quod a centum marcis deponendis, quas pro dicto apostata requirendo deponere tenebatur secundum tenorem nostræ pronuntiationis prædictæ, ad eas deponendas minime teneatur. A.D. 1291. If the apostate is restored no deposit need be made.

Præterea prædicti Frater Alexander et magister Gulielmus procuratores, nomine dominorum suorum prædictorum, in animas eorundem juraverunt ad sancta Dei Evangelia, corporaliter tacto libro, pronuntiationes prædicti domini Cardinalis et omnia quæ in eis continentur, attendere et observare, et ea effectui mancipare. In cujus rei testimonium præsens publicum instrumentum per Nicolaum notarium infrascriptum scribi et publicari mandavimus, et nostri sigilli munimine roborari. The proctors of the Abbot, &c. have sworn in the name of their principals to the strict observance of the award.

Facta fuit dicta declaratio per prædictum dominum Cardinalem, et præstitum dictum juramentum per dictos procuratores, præsentibus dictis procuratoribus, et præsente Fratre Jacobo generali procuratore ordinis Fratrum Minorum, et præsentibus his testibus, scilicet Fratre Johanne de Beckingham, Fratre Roberto de Boclande de ordine Fratrum Minorum, domino Berengario de Carcassona domini Papæ capellano, magistro Gulielmo de Wandena, canonico Sanctæ Mariæ Stafordiæ Conventrensis [1] diœcesis, sub anno Domini millesimo cc°lxxxxj°, Indictione quarta, die xvj. mensis Aprilis, Pontificatus Domini Nicolai Papæ quarti anno quarto.

Et ego Nicolaus, dictus Cortese de Turre, publicus imperiali auctoritate notarius, prædictis omnibus et singulis interfui, et ut supra legitur, de mandato prædicti domini Cardinalis scripsi, et in hanc publicam formam redegi, meoque signo consueto signavi.

Et ego Angelus Berardi, dictus Ricius, civis Tudertinus, Apostolicæ sedis auctoritate et nunc suprascripti domini Cardinalis notarius, prædictum transcriptum

[1] *Sic* in MS.

A.D. 1291. seu transumptum, ut in originali inveni ita hic, nullo addito vel minuto quod sensum mutet vel variet intellectum, de mandato et auctoritate prædicti domini Fratris Matthæi Cardinalis fideliter transcripsi, et, diligenti collatione habita cum originali, in hanc publicam formam redegi, sub anno Domini a Nativitate M°CC°LXXXXI°, Indictione quarta, Pontificatus domini Nicolai Papæ quarti anno quarto, die xxi. mensis Aprilis, præsentibus his testibus, videlicet, Fratribus Roberto de Novo Mercato, Johanne de Londiniis de ordine Fratrum Prædicatorum, Johanne de Bekingham, Roberto de Boclande, Raynutio de Casulis, et Francisco de Tuderto de ordine Fratrum Minorum. Et ad cer[titudinem pl]eniorem [1] prædictus dominus Cardinalis huic transumpto sigillum suum jussit [2] appendi.

This document bears the endorsement:—

Exemplum cujusdam litteræ originalis attingens Abbatem.

No. (5.)

Licentia Pœnitentiarii domini Papæ directa Decano Sancti Pauli Londoniæ, magistro R. Archidiacono Middelsexiæ, et G. de Vezano, pro absolutione domini Abbatis et monachorum suorum impendenda.[3]

A.D. 1291. April 17. *Civita Vecchia.* Frater Matthæus, miseratione divina tituli Sancti Laurentii in Damaso presbyter cardinalis, dilectis in Christo Gulielmo de Monteforti, decano ecclesiæ Sancti Pauli Londoniæ, Radulpho archidiacono Middelsexiæ, et magistro Giffrido de Vesano, canonico cameracensi nunc in Anglia residenti, salutem in Domino.

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[1] The seal has been removed by cutting a piece out of the document.

[2] *jubsit*, MS.

[3] Endorsement, in a hand differing from that in which the body of the instrument is written.

Exposita per nos sanctissimo patri et domino nostro domino Nicholao, divina providentia Papæ quarto, porrecta nobis ex parte religiosorum virorum Abbatis et Conventus Westmonasterii ad Romanam ecclesiam nullo medio pertinentis petitio continebat, quod cum olim, occasione detentionis Willelmi de Persorio ordinis Fratrum Minorum apostatæ, orta quæstionis materia inter ipsos Abbatem et Conventum Westmonasterii ex parte una, et Fratres Minores provinciæ Anglicanæ ex altera, venerabilis pater Archiepiscopus Cantuariensis, executor seu conservator privilegiorum Fratrum Minorum in Anglia a Sede Apostolica deputatus, dictum Abbatem et majores dicti Conventus ex eo quod post ejusdem Archiepiscopi monitiones dictum apostatam non restituerunt ipsis fratribus, per ipsa privilegia concessa eorum ordini publicasset excommunicationis sententiam incurrisse, et eos per se et ejus suffraganeos denuntiasset excommunicatos, et denuntiari fecisset, per provinciam Anglicanam; contigit quod legitimis utriusque partis procuratoribus apud Sedem Apostolicam constitutis, in nostra præsentia super omnibus quæstionibus et processibus habitis ratione detentionis prædictæ in nos alte et basse compromissum extitit per eosdem, sicque postmodum per nos juxta ipsius domini Papæ beneplacitum hujusmodi compromisso pro bono pacis recepto, et prædictis omnibus litibus, quæstionibus, et controversiis, ejusdem domini Papæ auctoritate, nostra arbitrali sententia terminatis, prout publicis instrumentis inde confectis et nostro sigillatis sigillo plenius continetur, supplicari fecerunt humiliter Abbas et Conventus prædicti, qui sic ligati, prætextu quarundam appellationum, quæ per eos super his fuerant interpositæ, in suis ministrarunt ordinibus, et se aliter divinis ingesserunt[1] officiis sicut prius, salutari super his remedio per Apostolicæ benignitatis clementiam misericorditer provideri:

A.D. 1291.

The monks having disregarded Archbishop Peckham's sentence on plea of appeal lodged, relief is granted to them from consequences of their disobedience.

[1] *injesserunt*, MS.

A.D. 1291. Nos igitur, prædictis diligenter consideratis, auctoritate ipsius domini Papæ, cujus Pœnitentiariæ curam gerimus, et de ejus speciali mandato vivæ vocis oraculo nobis facto, discretioni vestræ committimus quatenus vos, Decane, prædictum Abbatem nunc in partibus Franciæ existentem, ibidem, prius ab eo juxta tenorem pronuntiationis nostræ purgatione recepta sine difficultate aliqua, vosque Decane, Archidiacone, et magister Giffride, aut alter vestrum qui fuerit requisitus, Priorem et monachos alios dicti monasterii, qui secundum nostræ pronuntiationis tenorem se purgare poterunt atque purgaverint, prius purgatione facta auctoritate prædicta, hujusmodi excommunicationis sententia absolvatis juxta formam ecclesiæ consuetam, non obstante fratrum ipsorum privilegio, quo cavetur quod eorum apostatas detinentes non possint absolvi, nisi se personaliter Apostolico conspectui repræsentent, juxta ipsius providentiam absolvendi: et injuncta cuilibet eorum pro culpæ modo pœnitentia salutari, et aliis, quæ fuerint injungenda super irregularitate per eos ex præmissis contracta, dispensetis auctoritate prædicta misericorditer cum eisdem, prout secundum Deum animarum suarum saluti videritis expedire, dummodo aliud canonicum non obsistat, facientes eos per vos vel alium seu alios in Anglia et alibi, quando et ubi expediens fuerit, absolutos publice nuntiari.

Arrangements for absolving the abbot and monks of Westminster.

Datum apud Urbem Veterem, xv. kalendas Maii, Pontificatus domini Nicolai Papæ quarti, anno quarto.

No. (6.)

Instrumentum appellationis ex parte Abbatis Westmonasterii super compositionem factam inter ipsum et Fratres Minores in Curia per procuratores Abbatis pro Fratre Willelmo de Persorio professo inter Minores.[1]

A.D. 1291. May 20. *Paris.* The Abbot of Westminster appeals to the Pope against the award of the Cardinal of St. Lawrence.

In nomine Domini Amen. Notum sit omnibus præsens instrumentum publicum inspecturis, quod anno Nativitatis Domini millesimo ducentesimo nonagesimo primo, indictione quarta, vicesima die mensis Maii, Pontificatus domini Nicolai Papæ quarti anno quarto, in præsentia mei Lanfranci publici notarii et testium infrascriptorum ad hoc specialiter vocatorum et rogatorum, religiosus et honestus vir frater Galterus, permissione divina Abbas monasterii Westmonasteriensis juxta Londonias, ordinis Sancti Benedicti, contra reverendum in Christo patrem dominum Matthæum, tituli Sancti Laurentii in Damaso presbyterum cardinalem, ex causis et rationibus infra scriptis, ad Sedem Apostolicam in scriptis in modum qui sequitur appellavit :—

Nos Galterus, Abbas monasterii Westmonasteriensis juxta Londinias, ordinis Sancti Benedicti, dicimus quod cum ad nostri notitiam de novo pervenerit, quod per Fratrem A. de Persora et magistrum Willelmum de Bray, procuratores nostros in Romana curia, compromissum extitit celebratum in venerabilem patrem dominum Matthæum, tituli Sancti Laurentii in Damaso presbyterum cardinalem, ac per eundem dominum Matthæum pronuntiatum, ordinatum, et compositum fuit super discordia inter nos et Fratres Minores Provinciæ Anglicanæ occasione retentionis Fratris Willelmi de Persora orta, sub certa forma, pœnis ibidem vallatis,

[1] Endorsement in a hand differing from that in which the body of the instrument is written.

de quibus compromisso, ordinatione, et compositione factæ sunt inde scripturæ sigillo ejusdem domini Cardinalis sigillatæ, protestamur, quam cito ad nostram notitiam [1] pervenit, quod dicto compromisso non consentimus, nec ipsum ratificamus, ac dictis compositioni, ordinationi, et pronuntiationi ejusdem domini Cardinalis etiam non consentimus, nec ipsas ratificamus; immo eisdem arbitrio, compositioni, ordinationi et pronuntiationi, ac emologationi et ratificationi, quas dicti procuratores nostri fecerunt de prædictis, omni via, jure, et modo, quibus melius possumus, expresse contradicimus, et per aliquem actum, factum, vel dictum, quem vel quos faceremus, vel diceremus, etiam si continerentur vel comprehendi possent in arbitrio, compositione, ordinatione, et pronuntiatione prædictis, per eum vel eos eisdem arbitrio, compositioni, ordinationi et pronuntiationi, non intendimus consentire, nec illud intendimus facere ex vi et auctoritate prædictorum, et si etiam ab illis de jure appellare valemus, appellamus.

Actum Parisius in ecclesia Sancti Eustachii, præsentibus Hugone, dicto Chalsier de Corbolio, Gulielmo de Cavitone, Thomas de Pivelesdene, Gulielmo Leuvetot, et Thoma de Dena, ad prædicta vocatis testibus et rogatis.

Et ego Lanfrancus Bonipartus de Novaria clericus, publicus Apostolica auctoritate notarius, prædictis omnibus actis et habitis in prædicta ecclesia Sancti Eustachii, prout supra legitur, una cum prænominatis testibus interfui, et ea scripsi, et in publicam formam redegi, meoque consueto signo signavi.

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[1] *totitiam*, MS.

No. (7.)

Absolutio domini Abbatis per Decanum Sancti Pauli Londoniæ.[1]

A.D. 1291. June 2. William de Montfort, Dean of St. Paul's, publishes the Papal absolution of the Abbot of Westminster.

Venerabilibus patribus universis Episcopis per provinciam Cantuariæ constitutis, et eorum officialibus seu eorum commissariis, Willelmus de Monteforti, decanus ecclesiæ Sancti Pauli Londoniæ, salutem illam quam sanguis promeruit Salvatoris.

Mandatum venerabilis patris domini patris Matthæi, tituli Sancti Laurentii in Damaso presbyteri cardinalis, recepimus sub hac forma:—

"Frater Matthæus, miseratione Divina tituli Sancti "Laurentii in Damaso presbyter cardinalis, dilectis "in Christo Willelmo de Monteforti decano ecclesiæ "Sancti Pauli Londoniæ, Radulpho archidiacono Mid-"dilsexiæ,[2] et magistro Giffrido de Vesano, canonico "cameracensi nunc in Anglia residenti, salutem in "Domino. Exposita per nos sanctissimo patri et "domino nostro Nicholao, divina providentia Papæ "quarto, porrecta nobis ex parte religiosorum virorum "Abbatis et Conventus Westmonasterii ad Romanam "ecclesiam nullo medio pertinentis petitio continebat, "quod cum olim, occasione detentionis Willelmi de "Perssore ordinis Fratrum Minorum apostatæ, orta "quæstionis materia inter ipsos Abbatem et Conventum "Westmonasterii ex parte una, et Fratres Minores "provinciæ Anglicanæ ex altera, venerabilis pater Archi-"episcopus Cantuariensis, executor seu conservator "privilegiorum Fratrum Minorum in Anglia a Sede "Apostolica deputatus, dictum Abbatem et majores "dicti Conventus, ex eo quod post ejusdem Archiepi-"scopi monitiones dictum apostatam non restituerunt "ipsis fratribus, per ipsa privilegia concessa eorum "ordini publicasset excommunicationis sententiam in-

[1] Endorsed in hand differing from that in which the body of the instrument is written.

[2] *Sic* in MS.

A.D. 1291. " currisse, et eos per se et ejus suffraganeos denunti-
" asset excommunicatos, et denuntiari fecisset per
" provinciam Anglicanam. Contigit quod utriusque
" partis procuratoribus legitimis apud Sedem Aposto-
" licam constitutis, in nostra præsentia super omnibus
" quæstionibus, controversiis, et processibus habitis
" ratione detentionis prædictæ, in nos alte et basse
" compromissum extitit per eosdem, sicque postmodo
" per nos, juxta ipsius domini Papæ beneplacitum,
" hujusmodi compromisso pro bono pacis recepto, et
" prædictis omnibus litibus, quæstionibus, et contro-
" versiis, ejusdem domini Papæ auctoritate, nostra
" arbitrali sententia terminatis, prout publicis instru-
" mentis inde confectis et nostro sigillatis sigillo ple-
" nius continetur, supplicari fecerunt humiliter Abbas
" et Conventus prædicti, qui sic ligati prætextu qua-
" rundam appellationum, quæ per eos super his fuerant
" interpositæ, in suis ministraverunt ordinibus, et se
" alias divinis ingesserunt officiis sicut prius, salutari
" super his remedio per Apostolicæ benignitatis clemen-
" tiam misericorditer provideri.

"Nos igitur, prædictis diligenter consideratis, auc-
" toritate ipsius domini Papæ, cujus Pœnitentiariæ
" curam gerimus, et de ejus speciali mandato vivæ
" vocis oraculo nobis facto, discretioni vestræ commit-
" timus quatenus vos, Decane, prædictum Abbatem nunc
" in partibus Franciæ existentem, ibidem, prius ab eo
" juxta tenorem pronuntiationis nostræ purgatione
" recepta, sine difficultate aliqua, vosque, Decane,
" Archidiacone, et magister Giffride, aut alter vestrum
" qui fuerit requisitus, priorem et monachos alios
" dicti monasterii, qui secundum nostræ pronuntia-
" tionis tenorem se purgare poterunt atque purga-
" verint, prius purgatione facta auctoritate prædicta,
" ab hujusmodi excommunicationis sententia absolvatis
" juxta formam ecclesiæ consuetam, non obstante
" fratrum ipsorum privilegio, quo cavetur quod eorum
" apostatas detinentes non possint absolvi nisi se per-

" sonaliter Apostolico conspectui repræsentent juxta A.D. 1291.
" ipsius providentiam absolvendi ; et injuncta cuilibet
" eorum pro culpæ modo pœnitentia salutari, et aliis,
" quæ fuerint injungenda super irregularitate per eos
" ex præmissis contracta, dispensetis auctoritate præ-
" dicta misericorditer cum eisdem, prout secundum
" Deum animarum suarum saluti videritis expedire,
" dummodo aliud canonicum non obsistat, facientes
" eos per vos vel alium seu alios in Anglia et alibi,
" quando et ubi expediens fuerit, absolvatos publice
" nuntiari.

" Datum apud Urbem Veterem quinto decimo kalen-
" das Maii, Pontificatus domini Nicholai Papæ quarti
" anno quarto."

Nos vero volentes mandato dicti patris, immo verius Apostolico, obedire, dominum Walterum, Dei gratia abbatem Westmonasterii, anno Domini MºCCº nonagesimo primo, Indictione quarta, secunda die mensis Junii, pontificatus domini Nicholai Papæ quarti anno quarto, coram nobis in hospitio nostro in parochia Sancti Johannis in Grama Parisius personaliter constitutum et paratum super contentis in pronuntiatione dicti domini Cardinalis secundum ipsius formam et tenorem reverenter se purgare, quam purgationem de voluntate et consensu expresso Fratrum Minorum sibi obtinuimus relaxari, a sententia excommunicationis prædicta absolvimus juxta formam ecclesiæ consuetam, et injuncta sibi pœnitentia salutari super irregularitate, si quam contraxerit ex præmissis, auctoritate nobis commissa dispensavimus cum eodem prout secundum Deum animæ suæ vidimus expedire.

Quocirca vobis omnibus et singulis, cum reverentia qua decet, mandamus sub merito obedientiæ qua Sedi Apostolicæ tenemini, injungentes quatenus vos et singuli vestrum in locis omnibus vestrarum civitatum et diœcesis quibus expedire videritis, præfatum dominum Walterum Abbatem denuntietis et denuntiari faciatis absolutum inter missarum solempnia, singulis

A.D. 1291. diebus dominicis et festivis, quotiens fueritis requisiti, non obstante Fratrum Minorum privilegio, quo cavetur quod eorum apostatas detinentes non possint absolvi nisi se personaliter Apostolico conspectui repræsentent juxta ipsius providentiam absolvendi.

Quicquid autem super præmissis duxeritis faciendum nobis per vestras patentes litteras harum seriem continentes fideliter rescribatis. Datum die et loco supradictis, anno gratiæ MºCCº nonagesimo primo.

No. (8).

Publication of the Papal absolution granted to the Prior and monks of Westminster.

A.D. 1291. July 11. *London.* Venerabilibus in Christo patribus universis Episcopis Provinciæ Cantuariæ, et discretis viris officialibus et eorum commissariis, necnon rectoribus et vicariis per dictam provinciam constitutis, Radulphus de Baldok, archidiaconus Middelsexiæ, ac Giffridus de Vezano, canonicus cameracensis, Sedis Apostolicæ nuntius nunc in Anglia residens, salutem quam Christicolis sanguis promeruit Salvatoris.

Mandatum venerabilis patris Fratris Matthæi, tituli Sancti Laurentii in Damaso presbyteri cardinalis, recepimus sub hac forma :—

"Frater Matthæus, miseratione divina tituli Sancti
" Laurentii in Damaso presbyter cardinalis, dilectis
" in Christo Willelmo de Monteforti, decano ecclesiæ
" Sancti Pauli Londoniæ, Radulpho, archidiacono Mid-
" delsexiæ, et magistro Giffrido de Vezano, canonico
" cameracensi nunc in Anglia residenti, salutem in
" Domino.

" Exposita per nos sanctissimo patri et domino
" nostro domino Nicholao, divina providentia Papæ
" quarto, porrecta nobis ex parte religiosorum virorum
„ Abbatis et Conventus Westmonasterii ad Romanam
„ ecclesiam nullo medio pertinentis petitio continebat,

" quod cum olim occasione detentionis Willelmi de A.D. 1291.
" Perssoria, ordinis Fratrum Minorum apostatæ, orta
" quæstionis materia inter ipsos Abbatem et Conventum
" Westmonasterii ex parte una, et Fratres Minores
" provinciæ Anglicanæ ex altera, venerabilis pater
" Cantuariæ Archiepiscopus, executor seu conservator
" privilegiorum Fratrum Minorum in Anglia a Sede
" Apostolica deputatus, dictum Abbatem et majores
" dicti conventus, ex eo quod post ejusdem Archiepi-
" scopi monitiones dictum apostatam non restituerunt
" ipsis fratribus, per ipsa privilegia concessa eorum
" ordini publicasset excommunicationis sententiam in-
" currisse, et eos per se et ejus suffraganeos denuntiasset
" excommunicatos, et denuntiari fecisset per provinciam
" Anglicanam, contigit quod, legitimis utriusque partis
" procuratoribus apud Sedem Apostolicam constitutis,
" in nostra præsentia super omnibus quæstionibus et
" processibus habitis ratione detentionis prædictæ in
" nos alte et basse compromissum extitit per eosdem,
" sicque postmodo per nos juxta ipsius domini Papæ
" beneplacitum hujusmodi compromisso pro bono pacis
" recepto, et prædictis omnibus litibus, quæstionibus,
" et controversiis, ejusdem domini Papæ auctoritate
" nostra arbitrali sententia terminatis, prout publicis
" instrumentis inde confectis et nostro sigillatis sigillo
" plenius continetur, supplicari fecerunt humiliter
" Abbas et Conventus prædicti, qui sic ligati prætextu
" quarumdam appellationum, quæ per eos super his
" fuerant interpositæ, in suis ministrarunt ordinibus,
" et se aliis divinis ingesserunt officiis sicut prius,
" salutari super his remedio per Apostolicæ benigni-
" tatis clementiam misericorditer provideri.

" Nos igitur, prædictis diligenter consideratis, auc-
" toritate ipsius domini Papæ, cujus Pœnitentiariæ
" curam gerimus, et de ejus speciali mandato vivæ
" vocis oraculo nobis facto, discretioni vestræ commit-
" timus quatenus vos, Decane, prædictum Abbatem nunc
" in partibus Franciæ existentem, ibidem, prius ab eo

A.D. 1291. " juxta tenorem pronuntiationis nostræ purgatione
" recepta, sine difficultate aliqua, vosque, Decane, Archi-
" diacone, et magister Giffride, aut alter vestrum qui
" fuerit requisitus, Priorem et monachos alios dicti
" monasterii, qui secundum nostræ pronuntiationis
" tenorem se purgare poterunt atque purgaverint, prius
" purgatione facta auctoritate prædicta, ab hujusmodi
" excommunicationis sententia absolvatis juxta formam
" ecclesiæ consuetam, non obstante fratrum ipsorum
" privilegio, quo cavetur, quod eorum apostatas deti-
" nentes non possint absolvi nisi se personaliter Apo-
" stolico conspectui repræsentent juxta ipsius provi-
" dentiam absolvendi, et injuncta cuilibet eorum pro
" culpæ modo pœnitentia salutari et aliis, quæ fuerint
" injungenda, super irregularitate per eos ex præmissis
" contracta dispensetis auctoritate prædicta misericor-
" diter cum eisdem, prout secundum Deum animarum
" suarum saluti videritis expedire, dummodo aliud
" canonicum non obsistat; facientes eos per vos vel
" alium seu alios in Anglia et alibi, quando et ubi
" expediens fuerit, absolutos publice nuntiari.

" Datum apud Urbem Veterem, xv. Kalendas Maii,
" Pontificatus domini Nicholai Papæ quarti anno quarto."

Cujus auctoritate mandati dominum J. de Culewrth Priorem, Suppriorem, Cellerarium, et Sacristam Westmonasterii, per venerabilem patrem dominum J., Dei gratia Cantuariæ Archiepiscopum, totius Angliæ Primatem, conservatorem seu executorem privilegiorum Fratrum Minorum in Anglia, excommunicatos publice nuntiatos, necnon prædictum Priorem, Simonem de Gardino, Rogerum et Robertum de Bures, et Radulphum de Morton, monachos Westmonasterii, per fratres Hugonem de Trapstona, custodem, et Willelmum de Lutgereshale, tenentem locum gardiani Londoniæ, de mandato ministri Fratrum Minorum in Anglia ad nos apud Westmonasterium transmissos, super dimissione Fratris Willelmi de Perssora suspectos nominatos postquam inter dictos monachos fuerat

receptatus, coram nobis in capitulo apud Westmonas- A.D. 1291.
terium personaliter constitutos, et super contentis in ordinatione dicti domini Cardinalis sufficienter juxta voluntatem prædictorum custodis et tenentis locum gardiani se purgantes absolvimus, et dispensavimus cum eisdem.

Ad diligentem insuper instantiam et requisitionem dicti Prioris, zelantis pro salubri statu confratrum suorum, cæteros omnes et singulos de conventu, consentientibus prædictis custode et tenente locum gardiani, absolvimus, et super irregularitate, si quam occasione prædicta contraxerint, dispensavimus cum eisdem, injungendo eisdem, prout vidimus expedire, pœnitentiam salutarem, excepto duntaxat Fratre Adam de Wycumb, quem tunc absolvere distulimus, eo quod dicti fratres sibi in dimissione prædicta facti evidentiam opponebant.

Quocirca vobis omnibus et singulis, auctoritate qua fungimur, cum reverentia qua decet, injungimus et mandamus quatenus vos omnes et singuli vestrum, in locis quibus ex parte dictorum Prioris et monachorum fueritis requisiti, prædictos Priorem et cæteros de conventu, excepto prædicto Fratre Ada de Wycumb, denuntietis et denuntiari faciatis publice et solempniter absolutos.

Datum Londoniæ quinto Idus Julii, anno Domini M°CC° nonagesimo primo.

This document bears the following endorsement:—

Hic continetur tenor et forma absolutionis sub sigillis Magistri Radulphi de Baldok et G. de Vezano.

The seal of Radulphus de Baldok is missing, but that of Giffredus de Vezano remains in a good state of preservation. It bears the inscription:—

S: GIFREDI: DE: VEZANO: CAN: CAMERACEN:

No. (9.)

[A.D. 1291 ?] Dec. 29. The Prior &c. of Westminster make formal protestation that if they had been informed by their Abbot that they were bound to make a certain public statement respecting the case in London and Oxford they would have obeyed.

In Dei nomine, Amen. Ego Willelmus de Langedon clericus, procurator religiosorum virorum Prioris et Conventus Westmonasterii, venerabili patre domino W., Dei gratia loci ejusdem Abbate, in remotis nunc agente, nomine procuratorio, et pro eisdem coram clero et populo in his scriptis publice protestor, quod si prædictis dominis meis, seu mihi eorum nomine, de aliqua monitione, denuntiatione, seu requisitione dicto domino Abbati per ministrum, gardianum, custodem, seu aliquos Fratres Minores Londoniæ competenter facta, secundum formam, vim, et effectum cujusdam compositionis apud Sedem Apostolicam, ut dicitur, compositæ, aliqualiter constiterit vel constare poterit, [*va.*][1] cujus vero compositionis forma talis est, quod prædictus Abbas infra xv. dies post festum Sancti Johannis Baptistæ jam præteritum a tempore requisitionis per ipsos fratres sibi factæ, per duos dies solempnes in ecclesia Sancti Pauli Londoniæ, et totidem apud Oxoniam in ecclesiis Fratrum Prædicatorum et Minorum loci ejusdem, in sermone publico ibidem, per procuratorem suum pro se et conventu quandam faceret, seu facere deberet, confessionem seu protestationem de statu Fratris W. de Persora, in habitu monachali ibidem per tempus aliquot existentis, [*cat*].[1] Item, si constaret eisdem dominis meis, vel mihi ipsorum nomine, prædictum dominum Abbatem suum literatorie, vivæ vocis oraculo, seu aliquo alio modo legitimo, de hujusmodi requisitione ut præmittitur sibi facta, vel quod ipse dominus Abbas hujusmodi compositionem adimplendam per eosdem[2] quoquomodo

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[1] *va . . . cat*, interlined at the places indicated.

[2] *compositionem . . . eosdem*, substituted for the words *confessionem seu protestationem pro eisdem ut supra*, which are marked for omission.

mandasset Priori et conventui suo memoratis, protestor et dico ego, procurator prædictus, expresse nomine eorundem reverenter paruissent et parerent in omnibus, et facerent quod esset justum, quatenus ordinis sui disciplina, honestas, regulæ, et æquitas suadent in hac parte. A.D. 1291.

Præmissa omnia et singula Fratribus Minoribus et Prædicatoribus Oxoniæ et aliis omnibus quorum interest vel interesse poterit significo: et protestor, cum effectu, procuratorio nomine, istam eandem protestationem in ecclesia Sancti Pauli Londoniæ coram clero et populo solempniter [me] fecisse in his scriptis.

Ego Johannes Memer interfui et audivi protestationem.

Et ego Johannes de Haldenam [inter]fui et audivi.

Et ego Thomas de Bedewynde interfui et audivi.

Et ego Willelmus Scot interfui et audivi.

Et ego Philippus de Breulle interfui et audivi.

Ego Nicholaus de Aldenam interfui et audivi, Frater Johannes de Cesteslade, et multi alii.

Ista protestatio facta fuit in ecclesiis Fratrum Prædicatorum et Minorum per duos dies solempnes coram clero et populo, scilicet in festo translationis Sancti Thomæ Martyris, et in die dominica proxima sequente, his testibus prædictis.

No. (10.)

Memorandum, quod cum inter religiosos viros ministrum et Fratres ordinis Fratrum Minorum Anglicanæ provinciæ conquerentes ex una parte, et Walterum, Dei gratia Abbatem Westmonasterii, et ejusdem loci Conventum ex altera, orta fuisset aliqua materia quæstionis super admissione et detentione Fratris Willelmi de Persore, fratrum apostatæ prædictorum, ac tandem in Curia Romana sopita, prout in quibus- A.D. 1294. Dec. 21. Variation, by mutual agreement, of certain articles appearing in the general award.

A.D. 1294. dam instrumentis ibidem super hoc confectis continetur expresse, quia tum videbatur eisdem Abbati et Conventui quod aliquæ conditiones contentæ in dictis instrumentis fuerant perquam graves, petebant instanter super his moderationem a fratribus memoratis. Cupientes itaque præfati Ministri et Fratres juxta doctrinam Apostoli, quantum ex eis est pacem habere cum omnibus, omnem accusationem et querelam eis quomodolibet competentes ex vi dictorum instrumentorum occasione prædicta, in forma quæ immediate sequitur, spontanee remiserunt. Ita, videlicet, quod antedicti Abbas et Conventus recolligant de cætero dictos fratres, non obstante controversia præfata, ad amicabiles affectus, affatus, et actus, in visceribus caritatis, procurantes, pro viribus, illud idem erga omnes religiosos qui sunt de eorum capitulo generali, et insuper hoc adjecto, quod dicti Abbas et Conventus sexaginta marcas sterlingorum plene solvant apud Novum Templum Londoniæ pro duorum conventuum dictorum Fratrum in Anglia, videlicet Winchelsey et Lychefeld, indigentia relevanda, terminis infra scriptis, scilicet ad Natale Domini anno ejusdem M°CC° nonagesimo quarto, viginti marcas; et ad tres septimanas post Pascha proximo sequens, viginti marcas; et ad tres septimanas post festum Nativitatis Sancti Johannis Baptistæ proximo et immediate sequens Pascha prædictum, viginti marcas; et hoc cuicunque literas dicti ministri vel saltem gardiani Fratrum Minorum Londoniæ de quitantia deferenti.

A complete reconciliation to be effected between the friars and monks.

Sixty marks to be paid, as discharge in full of all claims, for the benefit of the Minorites of Winchelsea and Lichfield.

Et ad istam pacem firmius roborandum prædicti Minister et Fratres deposuerunt, de consensu dictorum Abbatis et Conventus, omnia instrumenta prætacta in custodia venerabilis patris domini Roberti, Dei gratia Abbatis Walthamiæ, tanquam in æqua manu, sub tali conditione, quod si sæpedicti Abbas et Conventus dictas sexaginta marcas plene solverint, vel solvi fecerint, pro duobus conventibus memoratis terminis supra-

On payment of sum fixed all documents respecting the quarrel are to be surrendered to the monks of West minster.

dictis et loco, facta super hoc fide per dictorum fratrum confessionem vel per literas eorundem de quitantia, dicta instrumenta eisdem Abbati et Conventui vel eorum procuratori legitimo quanto ocius liberentur; et si, vice versa, iidem Abbas et Conventus in solutione dictæ pecuniæ vel alicujus partis ejusdem cessaverint seu defecerint in aliquo termino memorato, eadem instrumenta dictis Fratribus Minoribus Londoniæ, hujusmodi solutionis cessationem denuntiantibus seu defectum in toto vel in parte, nomine omnium fratrum Anglicanæ Provinciæ, sine contradictione aliqua retradantur, ut extunc liceat eis uti illis instrumentis libere sicut prius.

In quorum omnium testimonium tam præfati Abbas et Conventus pro se, quam Minister pro se et suis fratribus antedictis apposuerunt sigilla sua alternatim huic memorando ad modum cyrographi diviso. Acta Londoniæ in festo Sancti Thomæ Apostoli anno Domini supradicto.

A seal in fair condition remains attached to this document. It bears the inscription:—

S[*igillum*] F[*ratris*] R[*oberti*] DE CRVCE V[*icarii*] M[*inistri*] ANGLI[*æ*]: MARTYRIVM: SCI: THOME:

No. (11.)

Acquietantia Fratrum Minorum Londoniæ de XX. *marcis eis solutis per Abbatem et Conventum Westmonasterii.*[1]

A.D. 1294. Dec. 25. Acknowledgment of receipt of twenty marks paid to the Friars.

Universis Sanctæ Matris Ecclesiæ filiis, ad quos pervenerit istud scriptum, Frater Nicholaus, Fratrum Minorum Londoniæ gardianus et servus, salutem in salutis Auctore.

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[1] Endorsed in a hand differing from that in which the body of the document is written.

A.D. 1294. Noveritis quod venerabilis pater dominus Walterus, Dei gratia Abbas Westmonasterii, et ejusdem loci conventus de sexaginta marcis, in quibus tenentur pro necessitatibus conventuum Fratrum Minorum Wynchelsey et Lychefeld relevandis, sicut in quodam memorando super hoc confecto plenius continetur, viginti marcas de primo termino persolverunt, videlicet de termino Natalis Domini anno ejusdem M°CC° nonagesimo quarto, et quoad illam solutionem formam in dicto memorando contentam efficaciter observarunt. In cujus rei testimonium sigillum officii mei apposui huic scripto. Datum Londoniæ termino supradicto.

No. (12.)

A.D. 1295. July 7. Acknowledgment by Warden of Minorites of London of final instalment of money due under agreement of 21 Dec. 1294.

Pateat universis quod religiosi viri dominus W., Dei gratia Abbas Westmonasterii, et ejusdem loci conventus solverunt bene et plene viginti marcas sterlingorum pro necessitatibus Fratrum Minorum Wynchelsei et Lychfeld, in perpacationem sexaginta marcarum, in quibus eisdem fratribus juxta formam cujusdam compositionis super hoc habitæ tenebantur, et sic præfati Abbas et Conventus omnes terminos[1] solutionum dictæ pecuniæ totalis fideliter observarunt. In cujus rei testimonium sigillum fratris Nicholai, gardiani Fratrum Minorum Londoniæ, apponitur huic scripto. Datum Londoniæ in festo translationis Sancti Thomæ martyris, anno Domini M°CC° nonagesimo quinto. Interlineare *terminos* ante consignationem.

The broken seal which remains attached to this document bears the letters [*Gar*]DIANI LONDO . . .

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[1] *terminos*, interlined.

(3.)

REGULA SANCTI FRANCISCI.

REGULA SANCTI FRANCISCI.

[An early English translation of the Rule taken from the Cottonian MS. Faustina D. IV. This manuscript belonged to John Howell, probably a Franciscan Friar. It is in handwriting of the 15th century.]

HONORY bisshop, seruant of the sarvauntis of God, to his welbeloued sonnys Brother Fraunces and to alle other brotherne of the order of the bretherne mynorrys sendith gretynge and the Apostillis blessynge. The Appostellis set ys wont and accustumyde to graunt meke peticionnys, and to enclyne and give benivolent fauoure to meke requestis and honest desires. Therfore, welbelouyd sonnys in God, we, enclynynge and assentyng to your meke requestis and devowt desires, by the Appostellys auctorytee fortefie and conferme to you the rewle of your orderre appoynted of goode remembrance by Pope Innocent our predecessoure, conteyned and annotid in this present writynge, the whichę ys this:—

In the name of God: here begynneth the rewle and the lif of the bretherne minoris, the first chapiter.

The rewle and lif of the bretherne mynorys is this, to obserue and kepe the holy gospelle of our Lord Jhesu Christ [*A vowe*] in lyving in obedience, [*A vowe*] without propre, [*A vowe*] and in chastite. Broþer Fraunces promyseth obedience and reuerence to the lord Honory, Pope, and to his successours laufully enteryng, and to the churche of Rome; [*Havyng the strenkith of a commaundement*] and alle other bretherne be bownde to obey vnto brother Fraunces and to his successours.

[*Of them that wille resceive this lyf, and in what maner they may be resceyved: The ij^de chapter. A conditioun.*] Yf any that will resceive this lyf comme

to oure bretherne, let them send them to ther mynysters provinciallis, vnto whom only, and to none other, licence ys grauntyd to resceyve bretherne. [*A condition.*] The mynysters dilygently shall examyn them of the Crystene feithe, and of the sacrementis of the churche. [*A condition.*] The mynysters dilygently shall examyne, and yf they stedfastly beleve in them, and will truly and feithfully graunt and confesse them, and to the ende of ther lyf stedfastly kepe them: [*A condition*] and yf they haue no wifys: [*A condition*] or yf they have wyfes and ther wifys be nowe entred in to somme monastery in religioun, or haue gyven them licence, by the auctorite of the bisshope dyocessanne, the vowe of chastyte by them promysed; [*A condition*] and yf ther wyfes be of suche age that of them may ryse no maner of suspicion: [*A condition*] let them say too them the wordis of the holy gospelle, [*A conditioun*] that ys to say that they go and selle all ther goodis, and indever them self to distrybute them to poor people, [*A condition*] the whiche if they may not doo yt suffisethe ther goode wille. [*An exhortacion or forbeding.*] And the bretherne shalbe wel ware that they medle not nor enbesy them self with ther temporalle goodis or procuryng therof, [*a condition*] that they may frely do ther with what so euer God putteth or enspireth in ther myndis. [*A condition.*] Nevertheles, if cownselle be desired and askyd of them therin, the mynisteris haue licence to send them vnto somme persones dredyng God, by whose counselle ther goodis may be distrybuted and givenne to poor people. [*Equyvalent.*] Then, after this, they shall graunt to them the clothyng of probation, that ys to say ij. cootis withoute a hode, a corde, a femoralle, a schapelet downe too the girdle. [*A condicion.*] But yf yt be thowghte expedient too the seide mynisters godly otherwise to be done or dispensyd at summe tyme, [*a conditioun*] *but*[1] *yf it be thoughte expedient to the seid mynisters godly other-*

[1] This repetition of the preceding passage is underlined in the MS.

wise to be doone, or the[1] yere of probation fynyshed and endid, they may resceyve them to obedience and profession. [*Equyvalent.*] And in nowise yt may be lawfulle to them to forsake this religion, after and accordynge to the commaundement of the Pope, for, after the saying of the holy gospelle, no manne puttynge his hand too the plowghe and lokying backwardis ys apte to the kyngdome of hevyne. [*Equyvalent to a commandment.*] And they whiche arre professid and haue promysed obedience shalle haue oone cote with a hode, [*A libertee*] and a nother withoute a hoode that wille have yt, and suche as haue nede or as ar constreynyd by necessyte may were shoone.[2] [*Equyvalent to a commandment.*] And alle the bretherne must be clothid with symple and vyle clothinge. [*A libertee.*] And they may pece them and amende them with pecis of sak clothe, or with other pecis, with the blissyng of God. [*An exortacion.*] Whom I warne and exhorte that they dispise nor juge those men whiche they se clothid with delicate and softe clothyng, or with colowred and costly aray, use delicius metis and drynkis, [*A monycion*] but moche more rather eche of them shulde juge and despise hymself.

[*Of the divyne seruice and fasting and how the bretherne shold behave them self when they goo by the weye. The thridde chapiter. Equyvalent to a commandment.*]

The Clerkis shalle doo ther devyne seruyce after the order or vse of the holy Churche of Rome, excepte the psalter, wherof they may haue breuiaries. The lay bretherne shall say xxiiii. pater noster for matens; for laudis v.; for pryme, terce, sext, and none, for euery of them vii. pater nosters; for evinsong xii.; for compleyne

[1] *the* repeated.

[2] *and suche as . . . shoone* added in a different hand.

vii. And they shall pray for them that be ded. [*Equivalent to a commaundment.*] And they shall fast from the fest of alle halowtyde vnto the nativyte of oure Lorde. [*A liberte.*] The holy xl. dayes whiche begynne after the fest of the epiphanye of our Lord vnto the ende of contynuell xl. daies next folowing, whiche oure Lord consecrate with his holy fastynge, those þat wilfully doo fast hit blessid be they of oure Lord, and they that wilnot be nat bownde ther too, [*Equyvalent to a commaundment,*] but they shalle fast the other Lent vnto the resurrectioun of oure Lorde. [*A libertee.*] At other seasons they be nat bownde to fast, [*Hauyng the strenghte of a commaundment*] but on the fridayes. [*A libertee.*] And in manyfest necessite the bretherne be not bownde to corporalle abstinence or bodily fastyng. [*An exortacion.*] I cownsell also warne and exhorte my bretherne in oure Lorde Jhesu Criste that they bralle nat, nor strive in ther wordis or communication, nor that they juge norre deme none other men; [*An admonicion*] but that thei be meke, peasible, softe, gentille and curteis, and lowly, honestly spekynge and answerynge to euery manne as vntoo them accordith and belongith. [*Equivalent to a commaundment.*] And they shalnot ride, but yf they be constrayned by evident necessitee or ellis by sekenesse. [*An admonycion*]. In to what house or place someuer they enter they shalle saye firste, "pece be vnto this howse." [*A liberte.*] And, accordynge too the holy gospelle, they maye ete of all maner of mettis whiche be sette before them.

[*That the bretherne may not resceive any coyne or money. The iiiiᵗʰ chapter. A commaundement.*]

[I] commande stedfastly and straitly too all the bretherne that in no wise they resceive any maner of coyne or money, nother by them self nor by none other meane person. Neuertheles for the necessite of the seke bretherne, and for the other bretherne to be clothid

or nedynge clothinge, by goostly and spiritualle frendis, the mynysters oonly and the custodyes or wardens shalle haue diligent cure and charge accordyng to the placis, too the tymes or seasons, and to the colde cowntreis and regions ; lyke as yt shall seme them expedient too ther necessite or nede. [*Equyvalent to a commandment.*] Savyng this alwaies that lyke as yt is before saide they may nat resceive ony maner of coyne or money.

[*The maner how the bretherne shall vse and occupie them self in bodily labour. The v. chapter. An admonicyoun.*]

The bretherne too whom God hath gyven grace and strenghte to labowr shalle laboure truly and deuoutly, so and in suche whiche[1] that Idlenes, the enemy of the soule, excluded and put awey, they quenche not the inward feruour and sprite of holy prayer and devocyoun wherunto alle transetory and temporalle thyngis oughte deserne and geve place. [*An admonycioun*]. As of the hier and availe for ther laboure, they may resceive for them self and for ther bretherne those thinggis that be necessary and nedefulle to ther bodies, [*Equyvalent to a commaundment*] except coyne or money. [*An exhortacioun*]. And that louly and mekely, as appartainith and belongith the saruauntis of God and the trewe folouaris of most parfyte and holy pouerte.

[*Howe that the bretherne may not appropre to them ony thinge in any maner of wyse. And of almes to be asked, and of the charitee to be done to the seke bretherne. The vi. chapter. Equivalent to a commaundment.*]

[T]he bretherne shall nothynge appropre to them, nother in howsing nor in londis, nor in rent nor in any maner of thynge, but lyke pilgrimis and strangers in this world, in pouerte and mekenes, saruyng Almyghty God. [*An admonicyoun*]. They shalle feithefully, boldly,

[1] Sic, perhaps for *wise*.

and surely and mekely goo for almys [*An admonicion*] Nor they shalnot nor owghte not to be ashamed, for our Lord made hym self poor in this worlde. [*An admonicion*] This is the highe dignite of most profounde and highe pouertee, the whiche hath institute and ordeynde you, most dere bretherne, kyngis and inheretours of the kyngdom of hevyne; hit hath made you poor and bare in temporall goodis, and exaltid and promoted you in vertuowse and heuenly riches. [*An admonicyon.*] This shulde be your portioun the whiche wille lede you too the londe of quycke and livyng people. [*An admonicioun.*] To whiche, my most welbelouyd bretherne, vtterly knytte and conjoyned, you shalle neuer desire other thyng vnder Jhesu for the loue of our Lord Jesu Christe. [*An admonicyoun.*] And wher someuer ony of the brethern fynde other they shall sheire and vse them self to gether as bretherne of oone howse, and euery of them too other sholde surely shew his necessite and nede; for why, if the modre norysche and loue the carnall and naturalle sone or child, [*An admonicyoun*] howe moche more diligently, tenderly, and inwardly sholde euery brother loue and cherisshe his spiritualle brother. [*Equivalent to a commaundment.*] And yf ony of them falle in sekenes or disease the other bretherne shalle attende, serue, and kepe hym lyke as they wolde be saruyd, attendid, and kepte there owne self.

[*Of penaunce to be enjoyned to the bretherne fallynge in synne. The vii. chapter. Having the strenghte of a commandment.*]

Yf ony of the brethern, by the enty[1] or instigatioun of the goostly enemy, falle in to dedly synne, for ther synnys, for the whiche yt is ordeyned amonge the bretherne that they shall goo and have recourse oonly to the mynisters provinciallis, the forsaid bretherne be bownde to goo and haue recourse vnto them as

[1] Sic, for *envy*.

shortly as they may, without oney tariynge. [*An admonicyoun.*] And the seid minysters, yf they prestis, shall enjoyne them penaunce with compassioun and pitee. [*Equyualent to a commandment.*] And, if they be no prestis them self, they shalle make pennaunce to be enjoyned to them by oþer prestis of ther ordre, lyke as yt shalbe thowghte by them after charite most expedyent. [*An exhortacion.*] And they owghte to be welle ware that they benot troublid or angry for any brothers offence; for whi, angre and troble of the mynd lettith cherite in them self and in other.

[*Of the election of the generalle minyster of this fraternyte, and of the chapter of Whitsontide. The viii. chapiter.*]

Alle the bretherne ar bownde to have oone of this religioun to ther generall minyster and seruaunt of this fraternitee, [*Equyvalent to a commandment*] and they arre bounde stedfastly to obey vnto hym, [*Hauyng the strenghte of a commaundment*] after whose decesse the electyoun of his successoure must be had by the mynisters provynciallis and the custodies at the chapter of Whitsontide; [*Hauyng the strenght of a commaundment*] in whiche chapiter alle the bretherne, beyng mynisters, ar bownd alwayes to assemble and gather togethers wherfore somever yt shalbe ordeynd or appoynted by the generalle mynistre, and that oons in thre yere, or at ony other tyme more or lesse, lyke as yt shalbe ordeyned and appoynted by the seid generalle minyster. [*Hauyng the strenghte of commaundment*]. And yf yt seme and appere at ony tyme to the vniuersalle congregatioun of mynisters prouynciallis and custosies the foreseid mynistre not to be sufficyent and able for that office and expedient to that seruyce, and commynne welthe of the bretherne, the forseid bretherne too whome the electioun ys given and belongith ar bownd in the nam of Allemyghty God too choose them a nother to ther minister. [*A liberte.*] And after the

chapter of Whitsontyde the ministeris and the custosies may ons the same yere, euery of them in ther custodies, gather too gether ther bretherne to chapter, if thei thyncke yt necessary and expedient.

[*Of the prechers. The ix. chapter.*]

The bretherne shalle not preche in the dioces of ony bisshop when yt ys of hym to them forbedyn, [*Equiualent to a commaundment*] and none of the bretherne shalbe so bolde to preche to the peple but yf he be of þe generalle minister of this brethered examyned, approuyd, and admitted of hym to the office of prechyng. [*An admonicyon.*] I warne, also require and exhorte, the same bretherne that in ther prechyng ther wordis and speche be examyned and chaste to þe profitte and edifying of the people, shewyng to them vicis and vertuis, payne and joye, with with few wordis; for whi, our Lord made but short prechyng and sermonnys here vppon erthe.

[*Of the admonicyon and correction of the bretherne. The xth chapter. An admonicion.*]

The bretherne whiche be the mynisters and seruauntis of the other breþern shalle visyt and monysche or warne ther bretherne, and mekely and charitably they shall correcte them, nat biddyng or commaundyng them anythyng that is contrary to ther solle helthe and ageynst our rewle. [*An admonicyon*]. The bretherne also whiche be subjectis sholde remembre that they for Goddis sake and loue of Almyghti God haue denyed and forsaken ther willis. [*A commaundement.*] Wheruppon I straytly commaunde them that they obey to ther ministers in alle thing whiche they haue promised to oure Lorde that be nat contrary to ther sowle helthe and agenst our rewle. [*Equivalent to a commaundment.*] And whersoeuer ony bretherne be whiche know and perceyve themself that they cannot spirituelly and gostly, and according to their soule helthe, kepe ther rewle they may and shalle haue recourse to þer minysters.

[*An admonicioun*]. And ther minysters, charitably and laufully, louyngly shalle resceive them, and so muche familiarite or fauor they shall shewe vntoo them that they may say and do like as lordis vnto ther seruantis, for sothly yt sholde be soo that the minysters shold be saruauntis of all the bretherne. [*An exortation.*] I warne also and exhorte my bretherne in our Lord Jhesu Crist that they be welle war from alle maner of pride, vaine glorie, enuye, and malice, from cure and charge of this worlde, and all worldly besynes, and from detraction and murmuration. [*An exhortacion.*] And thos that be vnlernyd shalnot besye themself to be lettred and lernyd; [*An admonicion*] but they shold attende and take hede aboue alle thingis, and desire to haue the sprite of our Lorde and his holy operation, too pray alwayes to almyghty God with a pure spirite and a clene herte: [*An admonycioun*] and to haue lowlynes and meknes, and paciens in trouble and persecution and in sekenes, and to loue them whiche vexith, trowblith, and pursueth vs, and that reprouyth, chalengeth, and rebuketh vs; for why, our Lord saith [*An admonicion*] loue your enemyes and pray for them that pursuith and chalengith or rebukith you. Blessid and happye be they the whiche soffer troble and persecution for justis and rithewisenes, for whiche they be ordeynd to be inheretors and possessours of the kyngdome of heuyn. Whosoeuer perseverith and commyth too the ende he shal be sauyd.

[*That the bretherne enter not in to the place or monastery of nonnys. The xi*th *chapter. A commandment.*]

I commaund stedfastly and straitly to alle the bretherne that they have no suspect or suspiciuse felowshipe or company, or suspecte counselles or communication, with wymmen: [*A commandment*] nor that they entre not in to the placis or monasteries of nonnys, except those

too whom especialle licence ys grauntyd from the courte of Rome. [*A commaundment.*] Nor they may not be god fadres or gossips of men or wymen, lest therby rumor or slaundre shold ryse of the bretherne amongis the bretherne.

[*Of them that will or entend to goo amonge the Sarasyns, or vnfeithfull peple. The xij. chapter. A liberte.*]

[W]hoso euer of the bretherne, by divyne inspiration, will go amonge the Sarasyns or other infidelys, [*A commaundement*] they shall axe licence therof of their mynisters prouinciallis, [*A commaundement*] and the ministers shall not give lycence to none of the bretherne too goo but to suche as they think and juge to be sadde and hable and sufficyent to be sent. [*A commaundment.*] Thes thinggis by obedience I enjoyne vntoo the ministers that they axe and requyre oone of the cardinalis of the Pope and of the holy churche of Rome, the whiche shalbe gouerner, defendre, and protector and corrector of this fraternyte, [*A commaundment*] that we, alwaies beyng subjectis and subdued vndre the fete of the same holy chirche, beyng stedfast and stable in the catholike and Cristen feithe, that we may truly kepe pouerte and mekenes and the holy gospelle of oure Lord Jhesu Crist whiche we haue stedfastly and straitly vowed and promysed.

[*The conclusioun of the confirmatioun.*]

And therfor in no wise yt shalbe lawfulle to ony manne to breke or withstonde this chartoure or writynge of our confirmatioun, or too contrary yt, or to do ageynste yt by boldnes and presumption, or by temerous audacyte, in ony maner of thyng, for who so euer be so hardy to doo or presume and take in hande or in suche wise to do, he shalle knowe and vndrestond hymself that therby he fallith or runnith in to the grete indignatioun of Almyghty God and of his blessid Apostellis Petre and Polle.

Gyven at Lateranence the thrid kalendas of Decembre, the eithte yere of owre Pontificacie.

[*Here endith the rewle and the lif of the meke bretherne.*]

Here foloweth a good note vppon the v. *chapter of ower rewle,* etc. :—

In the v. chapter of ower rewle ower holy father seynt Francys sayth theys wordys here folowyng :— Suche maner of brotherne vnto whom ouer Lorde hath geven grace for to laboure thei shalle laboure faithfully and devowtly, neuerthelese in suche maner wyse that the quenche nott nor put oute the spyryt of deuocion.

Aboute the firste parte in the declarynge of this chapter, that ys that the brothern sholde laboure, we muste knowe whether this sayinge be a commaundment, ammonycion, or informacion ; and for an answer of this same yt may be sayde after the saying of Pope Nicholas, that yt ys no commaundment, for yf that yt were a commaundment yt shulde bynd euery brother too the obseruaunce of the same. The contrary therefore showith Pope Nicholas in saying these wordys, yt was neuer the mynde of seynt Frawncis, the wiche ordenyde the saide rule, that suche brothern wiche be occupide in study, or dyvyne seruyce or office, shulde be bownde vnto bodely labour, for asmyche as, after the exemple of Cryste and of other holy seyntis, ther laboure ys for to be vnderstonde spycialle laboure : but vnto the other wiche be nott excercysed in suche laboure, seynt Frauncis speketh those wordis as gevynge a comaundment, lest perauenture they sholde haue lyuen idely, or ellys, as saiyth Pope Nicolas, yf that the forsayde lay brothern be occupyed in lawfulle besynese or offyce of other brothern, so that they deserue to be susteyned wyth other, also but yff the forsayde lay brothern be of so

noble and excellent contemplacion that in no maner of wysse they shulde be put away frome so good and meke exercise; but perauenture some wylle say, seynt Frawnces sayith in hys testament that he wolde laboure with his handys or bodely, and wolde also that alle maner of brothern sholde labour in suche wyse; to the wiche saying answerd brother Hugo in hys exposicion vppon the rewle, that in the begynnyng of the order there were fewe brothern that were lernyde or that toke hede to study, but moost parte of theym were gevyn vnto laboure bodely, and therfore to alle suche brotherne, leste they sholde lyue ydely, sent Frauncys sayde that he wolde they shold laboure bodely.

As for towchyng the first poynte of the v. chapter, secundaryly, we muste knowe what ys to be vnderstonde too those wordys, "they that haue grace to labour," yt may be answerid and sayd, the haue grace to laboure wyche haue diligens, counnyng, and vse of laborynge with helthe of body helpyng therto, also in suche maner of wyse that they lett nott or be impedement vntoo other, for seynt Jherom sayth he shalle, that ys the seruant of God shold, always be occupyed in goodnes, that the mortalle enmye the deuylle, fynd hym alle ways besy. And in what maner and howe they shold laboure saynt Frauncys showeth, saying they shalle laboure faythfully as too ther nayboure or for theyr brother, and deuowtely as to God; that they shalle haue good wylle in their deuocion, a righte intencyon, and in doyng ther of discrecyoun. And so lyke wyse that in puttyng oute of idlenes, enemy vnto mannys soule, the put not oute the spyrite of deuocyon, in wyche saying, thowghe that seynt Francys shewyth idelnese too cast a way, yet he sayth that the spirite of deuocion owghte not to be put oute with suche laboure, for he that ys a relygion man shuld nott for doyng of bodely laboure leve those prarers[1] vn-

[1] *sic* for *prayers*.

sayd wich be necessary for to be sayde, as ys ther seruyce etc. But there were many brothern, and be yt many in the order of seynt Francys, wiche, when they be callyd to any laboure or put ther too, they arme theym selfe with the wordys of seynt Francys, and say they sholde not be put too such labour lest they hurte or put oute the spirite of deuocyon or prayer; as sayth the glose vppon seynt Luke, a man sholde praye always; but yt ys to be vnderstonde that he neuer seasith prayinge the wiche neuer seasith in doyng welle. And also brother Egidius sayth, that he wiche doith the commandment of hys prelate he prayth. But suche maner of brothern be not excusid in ther saying, but rather accusyd therin, for by cause the thynke that suche spiryte, not exercisid as of obedience and other lyke, shuld not be reputyd amongest thyngis of deuocion. But yt may be askyd, what yt ys to be vnderstonde be puttyng [out] the spirite of deuocyon. He puttyth out the spyryte of deuocyon the wiche castyth away reason and foloweth the world, the flesche, and the deuylle. Wherfore the word of oure holy father be to be vnderstonde, that they shuld soo labour that they leue nott thoo thyngis vndoone vnto the wiche they be bond, nor seyke suche temporalle thyngis wiche be for byddyn vnto theym, for in so doyng they synne dedly and quenche the spiryte of deuocion.

A questyon ys askyd, what thynge the brothern may receyue for ther laboure, for asmyche as yt ys for byd vnto them to resceyu[e] coyne or money.

The iiij. masters answere and sayith, that nother the may resceyue gold or siluer, nor eny mater or pryce, as by skynnys, wulle, and such other, for the recepcion of theym bryngeth in propertye: nor also they that shold not resceyue other wiche be not of pryce as the forsayd be, that by laborynge in theym they may gett other

thyngis that be of pryce, but they shold doo the laboure and counnyng in a-nother mannys mater for to gett such thyngis as be necessarye for theym, and that after the sayinge of seynt Francis, wiche sayth that they shalle resceyue suche thyngis as be necessarye for the bodye in stede of coyne or money, nor also they may not make any covenaunt or bargeyn before what they wylle haue for ther laboure. *Finis.*

(4.)

STATUTA GENERALIA EDITA APUD BARCINONAM. A.D. 1451.

STATUTA GENERALIA EDITA APUD BARCINONAM, A.D. 1451.

Incipit abbreviatio statutorum tam papalium quam generalium edita apud Barchinonam in conventu Beatæ Mariæ de Jesu, familiæ cismontanæ de Observantia.

Quoniam, ut dicit Dominus per prophetam bonum esse et jucundum habitare fratres in unum, placuit divinæ ipsius clementissimi clementiæ ut fratres omnes regularem nostri sacri ordinis Fratrum Minorum observantiam in partibus cismontanis amplecti, et in ea vivere cupientes, sub una provisione et generali vicario[1] quoad omnes, ac provincialibus vicariis quoad singulas cismontanarum partium provincias vicarias, per felicis recordationis domini quondam Eugenii Papæ quarti ordinationes et statuta, a quorumcunque eos infestare et perturbare volentium molestia, in sanctæ et regularis vitæ unitate defensi et muniti de cætero permanerent: voluitque idem dominus Eugenius,[2] et mandavit talia per ipsos fratres in sua generali congregatione capitulariter convenientes fieri et ordinari statuta, per quæ, in suæ sanctæ professionis et regulæ puritate, seclusis conscientiarum stimulis, possent absque periculo in pace et lætitia Domino deservire: sanctissimus quoque dominus noster Nicholaus quintus, Papa modernus, super hujusmodi etiam ordinationibus faci-

[1] *ministro*, interlined by another and a much later hand, apparently the same by which *minister* has been similarly substituted for *vicarius* in other places in the MS.

[2] *Eugenius* written in margin.

endis, per quoddam suæ Sanctitatis breve piis plenum favoribus, in ultima nostra congregatione generali lectum et publicatum, mandavit, similiter et auctoritatem [1] concessit:

General congregation of Observants held at Barcelona, A.D. 1451, the Vicar Provincial of France presiding.

Quapropter nos Vicarius Provincialis Franciæ, in hac generali congregatione, vacante generalis vicariatus officio, auctoritate Apostolica præsidens, cæterique vicarii provinciales, custodes, et discreti, juxta ordinationem præfati domini Eugenii, anno Domini MCCCCLI°, in conventu Beatæ Mariæ de Jesu apud Barchinonam, Provinciæ Arragoniæ, capitulariter congregati, statutorum tam apostolicorum quam ordinis numerositatem similiter in unum compegimus, multisque ex iisdem nobis pro nunc minus necessariis omissis, quibusdam resolutis et abbreviatis, nonnulla etiam, licet pauca, quæ nobis videbantur accommoda adjecimus, prout præsentium tenor elucidat, quem præcise, revocatis aliis omnibus, præsentibus vero insertis, volumus et statuimus a fratribus omnibus nostri vicariatus et familiæ de cætero firmiter observandum.

Statutes, &c. of order consolidated and adapted.

Nolumus tamen per hæc quæcunque statuta fratres ad pacti vinculum astringere, nisi ad ipsum per regulam aut aliud jus divinum vel humanum fuerint quoad aliqua in ipsis statutis contenta alias obligati. Quem quidem statutorum tenorem in novem tantum capitula annotata inferius duximus distinguendum. Sequuntur capitula:—

Statutes arranged under nine heads.

Primum Capitulum. De novitiorum receptione et instructione.

Secundum Capitulum. De divino officio, oratione, et silentio.

Tertium [*Capitulum*]. De observantia paupertatis.

Quartum [*Capitulum*]. De modo interius conversandi.

Quintum [*Capitulum*]. De modo exterius exeundi.

[1] *dedit* follows but is expuncted.

Sextum [*Capitulum*]. De correctione delinquentium.
Septimum [*Capitulum*]. De electionibus et institionibus officiariorum.
Octavum [*Capitulum*]. De capitulis fratrum.
Nonum Capitulum. De suffragiis defunctorum.

Incipit abbreviatio statutorum tam papalium quam generalium facta in loco ubi supra.

De novitiorum receptione et instructione.

Primum capitulum.

Conditions to be fulfilled by all persons entering as novices.

Statuimus imprimis, quod qui venientem ad ordinem nostrum debet in fratrem recipere diligenter inquirat et attendat sollicite quod recipiendus, ut docet regula, sit fidelis et catholicus, de nullo errore suspectus, matrimonio non ligatus, corpore sanus, animo promptus, legitime natus, debitis expeditus, conditione liber, ætatem attingens xvi annorum ad minus, nulla infamia vulgari maculatus, competenter literatus, vel ad labores fratribus honestos et utiles aptus, aut talis conditionis existens quod ejus receptio clero et populo non modicam ædificationem afferat.[1]

Of persons admitted in contravention of rules.

Si quis autem aliter receptus fuerit, non admittatur ad professionem sine generalis vel provincialis vicarii licentia speciali cum consilio discretorum.

Restrictions on admission of laymen.

Porro laici non recipiantur ad ordinem absque licentia generalis vicarii ; et nullus pro laico recipiatur omnino citra vicesimum annum, nec ultra quadragesimum, nisi esset persona multum notabilis vel insignis, de cujus receptione esset ædificatio magna in clero et in populo.

Admission of lay brothers to holy orders.

Nec aliquis de laicatu ad clericatum ascendat sine assensu capituli generalis. Si autem, juxta quod regula concedit, vicarius cum aliquibus clericis vel laicis dispensaret, ut probationis caputium minime portarent, fiat eis tunc juridica protestatio per illos,

Of certain persons

[1] *afferret*, MS.

exempted from wearing habit of novice.

qui eos recipiunt, quod ex tali concessione habitus professorum nullum jus acquirant in ordine, quamvis annus probationis transeat, donec expressam professionem fecerint juxta nostri ordinis instituta.

No mendicant friars to be admitted.

Inhibemus etiam quod nullus professus in ordine mendicantium ad nostrum ordinem recipiatur. Quod si secus actum fuerit, hujusmodi receptio irrita sit et inanis.

Persons admitted from other orders must have the permission of their superiors.

Nec de non mendicantibus aliquis recipiatur nisi prius a suo superiore licentia postulata, duntaxat et non obtenta.

Bonifacius Papa octavus. Volentes vestro aggregari consortio qui suspensionis aut interdicti vel excommunicationum sententiis a jure vel a judice generaliter sunt ligati, absolutionis beneficium, observata forma canonica, impartiri, ipsosque in fratres recipere; et eos, qui post assumptum habitum vel professionem præmissam recoluerint se talibus in sæculo fuisse sententiis innodatos, secundum formam ipsam vos, generalis et provinciales ministri, ac præfati custodes, et vices vestras gerentes, valeatis absolvere, et cum eis in irregularitatibus dispensare, si talibus forsan fuerint sententiis innodati, vel in locis interdicto suppositis divina præsumpsissent officia celebrare, vel ordines recipere, ita tamen quod si aliqui ex iisdem hujusmodi sententiis propter debitum sint astricti, iidem satisfaciant prout tenentur.

Volumus nihilominus quod volentes hujusmodi vestro aggregari consortio, nisi mox postquam fuerint absoluti ordinem vestrum intraverint, etiam si adhuc induciæ a prælatis ejusdem ordinis concederentur, eo ipso in pristinas sententias, a quibus eos absolvi contigerat, relabantur.[2]

Of admission to full profession.

Capitulum generale. Completo vero anno probationis, si novitii a fratribus cum quibus fuerint conversati habeant laudabile testimonium, de generalis vel provincialis vicarii [licentia] a suis custodibus vel gardianis ad professionem recipi possunt; quam quilibet novitius, cum ad professionem recipitur, faciat in hunc modum :—

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[1] *non* inserted by another hand. | [2] *relabuntur*, MS.

Ego, Frater N., voveo et promitto Deo, et Beatæ Mariæ Virgini, et beato Francisco, et omnibus sanctis, et tibi, pater, toto tempore vitæ meæ servare regulam Fratrum Minorum per dominum Honorium Papam confirmatam, vivendo in obedientia, sine proprio, et in castitate. Vow.

Et qui eum recipit promittat ei, si hæc observaverit, vitam æternam. Et hæc receptio fiat in capitulo vel alibi coram fratribus congregatis.

Hujusmodi autem novitii ante professionem sint expropriati omnino, et nihil pro se in testamento vel alias faciant reservari.

Si autem conversatio alicujus novitii fuerit dubia apud fratres, ejus ad professionem receptio provinciali vicario penitus reservetur.

Nullus autem novitius pro clerico ad professionem recipiatur, nisi totum officium divinum sciat dicere per seipsum. Illi vero qui jam sunt recepti, vel in posterum contra præsentem ordinationem contigerit recipi, non promoveantur ad ordines sacros, nec ad aliquam præsidentiam assumantur, antequam perfecte sciverint divinum officium ut est dictum. Si quis custos vel gardianus aliquem prædicta nescientem ad professionem recipere, vel ad ordines promoveri facere, præsumpserit, puniatur graviter per vicarium.

A master of the novices and younger friars to be appointed in each convent.

Insuper ordinamus quod in quolibet conventu assignetur per tabulam provincialis congregationis magister novitiorum, et alius vel idem magister juvenum vicesimum quintum annum nondum attingentium, vir scilicet maturus, devotus, et discretus, qui super ipsorum curam invigilet diligenter.

Rules respecting the year of probation of novices.

Hujusmodi autem novitii suæ probationis tempore studio scholastico non intendant, sed divinum addiscentes officium studio devotionis et orationis vigilanter insistant; nec ordines sacros suscipiant; nec confessiones audiant, si fuerint sacerdotes; nec portam con-

ventus exeant, nisi causa translationis, vel generalis processionis, vel emergentis necessitatis, vel alia justa et rationabili causa, quæ per gardianum cum discretis vel majori parte eorum extiterit judicata; nec literas mittant vel recipiant, sine sui magistri scitu et licentia speciali; nec loquantur cum aliqua sæculari persona, vel etiam religiosa alterius religionis, nisi suo præsente magistro aut alio per suum magistrum aut gardianum ad hoc specialiter deputato.

Novices not to be hindered from quitting the order.

Caveant autem gardiani et ipsorum novitiorum magistri ac fratres alii ne quem constitutum infra probationis annum aliquatenus impedire præsumant quominus ad aliam religionem quam maluerit transeat, vel omnino ad sæculum redeat, sicut de sua processerit voluntate.

De Divino Officio, Oratione, et Silentio.

Secundum Capitulum.

Conduct during Divine Service.

Statuimus et ordinamus quod ante horarum et missarum principia fratres omnes, quos causa rationabilis non excusat, ad chorum conveniant, præparaturi Domino corda sua; ibique sine discursu, murmure, risu, et absque vagis et vanis aspectibus, sub silentio, et pace, et cum debita gravitate, permaneant, cantent, et orent, et usque in finem unanimiter perseverent. Hortamur quoque in Domino, ut divinas laudes integre, attente, honeste, ac religiose persolvant, gestus leves et cantus dissolutos seu fractos omnino declinent. Tractim psallant debito more incepta; quæ simul cantanda fuerint simul continuent, simulque pausent. Et qui in his defectuosi fuerint, graviter puniantur.

De legendo autem sina nota in aliquibus conventibus seu locis fiat secundum dispositionem prælatorum.

Silence to be observed dur-

Monemus quoque omnes fratres ut congruis horis in sanctæ devotionis et privatæ etiam orationis studio

-se exercere conentur. Idcirco ne devotionis fervor per inquietudinem multiloquii extinguatur, statuimus quod silentium a dicto completorio usque ad primam pulsationem horæ primæ diei sequentis ab omnibus observetur, exceptis hospitibus denuo venientibus et eis ministrantibus vel assistentibus de licentia gardiani. Sileatur autem in claustro, in choro, in ecclesia a principio chori et supra, et in refectorio tam in prima mensa quam in secunda, et hoc non solum a residentibus sed etiam a forensibus observetur. In locis autem ubi fratres non habent officinas distinctas, loca distincta et commoda ab immediatis superioribus eorundem locorum assignentur,[1] ubi fratres sileant et ubi possint aliis loqui dum oportet. Similiter hora dormitionis a festo Resurrectionis Domini usque ad festum Exaltationis sanctæ Crucis qualibet die post secundam mensam pulsetur campanula refectorii ab eo qui legit ad mensam, et extunc sileatur usque ad nonam. In diebus vero jejuniorum simili modo a pulsata campanula post mensam secundam silentium observetur, donec fiat signum ad surgendum a somno secundum spatium a gardiano provide assignandum. Liceat tamen fratribus quod necesse est loqui breviter et submisse. Si quis autem silentium fregerit, debeat dicere in capitulo culpam suam, prout se in hoc deliquisse meminerit exprimendo, cui a gardiano abstinentia a vino, aut alia pœna secundum culpæ exigentiam, imponatur. Hortamur etiam ut fratres assuescant etiam ubique religiose et sine clamore loqui, et maxime in dormitorio. Et ut studio orationis major pateret[2] occasio, volumus quod singulis diebus a dicto completorio fratres omnes, præter infirmos ac forenses ac eis servientes, infra spatium comprehendens ecclesiam seu oratorium, claustrum, librariam, dormitorium, et secretæ necessitatis locum, usque ad primum signum primæ

ing stat. d hours.

[1] *assignetur*, MS.

[2] *pateretur*, MS.

diei sequentis se recolligant et includant. Tamen ubi hoc bono modo servari non posset,[1] fiat super hoc quod vicarius provincialis duxerit disponendum. Similiter ejus relinquatur dispositioni de cellarum dormitorii apertionibus et clausuris.

De Observantia Paupertatis.

Tertium Capitulum.

Regulations respecting clothing.

Cum regula dicat quod fratres omnes vestimentis vilibus induantur, prout statutum bonæ memoriæ domini Fratris Bonaventuræ contineat, statuimus et ordinamus ut vestimentorum vilitas attendatur in pretio pariter et colore. In omnibus autem, quæ ad habitum fratrum spectant, ad imitationem patrum nostrorum semper in vestimentis reluceat asperitas, vilitas et paupertas. Ad majorem autem uniformitatem inter nos conservandam ordinamus, quod latitudo caputii habitus nostri non transeat a lateribus conum juncturæ humerorum; et quod longitudo ipsius caputii a parte posteriori cingulum non attingat. Longitudo vero habitus talis sit, quod fratris ipsum deferentis nullo modo excedat mensuram. Latitudo autem ultra sedecim palmarum mensuram non protendatur ad plus, nec minus quam xiiii. palmas habeat, nisi notabilis corpulentia alicujus in latitudine amplius requirat judicio gardiani. Longitudo vero manicarum cooperiat extremam juncturam manuum, nec ultra protendatur. Pannus vero habituum sit coloris cinerei, ut frequenter in nostris capitulis extitit declaratum. Mantellos quoque de panno vili et humili fratres habeant non rugatos circa collum vel crispos, nec usque ad terram per integram saltem palmam protensos.

Rules respecting dimensions of habit.

Clothing to be worn at night.

Nec dormiant unquam fratres sine habitu, femoralibus, et corda, nisi manifesta necessitate vel infirmitate cogantur. Et quicunque repertus fuerit jacere sine

[1] *sic*, MS.

habitu, in terra coram fratribus in sequenti prandio sine habitu comedat.

Uniformity of clothing.

Vicarii et custodes seu gardiani graviter puniant illos, qui vitiosi fuerint, non cogente necessitate, portare capitegia seu sudaria circa collum, et almutia alba sive rubea, sive de panno vel de tela.

Mattrasses, &c. not to be used.

Item fratres sani in dormitorio culcitris, linthea-minibus ac pulvinaribus de pluma non utantur. Cingulum habeatur corda communis et rudis, et omnis curiositas ab ea penitus rescindatur.

No shoes to be worn except by celebrant at mass.

Habeantur calciamenta de corio in communi, tantum pro missis celebrandis, et fratres occasione missarum et non alias sine vicarii provincialis, custodis vel gardiani licentia speciali[1] calcientur juxta regulam et declarationem papalem.

Tonsure, shaving, &c.

Tonsuram desuper aures tam clerici quam laici sibi fieri procurent. De quindena autem in quindenam semper omnes fratres radantur, et sit tonsura clericorum non modica, ut decet religiosos, scilicet ut inter ipsam et aures non sint plus quam tres digiti.

Directions respecting money.

Præterea cum regula dicat, quod fratres non recipiant pecuniam per se vel per interpositam personam, et qualiter hoc intelligi debeat per duos summos pontifices, scilicet Nicholaum tertium et Clementem quintum, aperte fuerit declaratum, ordinamus, ut hoc melius observetur, quod declarationes prædictæ quantum ad istum articulum et alia quæ pertinent ad observantiam paupertatis quater in anno, et ipsæ declarationes bis ad minus per integrum in anno legantur, ne ignorantia sit fratribus occasio delinquendi. Nullus frater, quacunque ex causa, pro se[2] pecuniam apud aliquem deponi sustineat vel reservari sine licentia speciali,[3] et semper cum conscientia gardiani, et

[1] *speciali,* added in margin by another hand.

[2] *pro se,* added in margin by another hand.

[3] The word *custodes* follows, but is expuncted.

nulli concedatur nisi pro necessitate præsenti vel de proximo imminenti. Quicunque frater pecuniam supra se portaverit, vel manu propria contrectaverit, vel in cella retinuerit, pœna proprietarii puniatur. Pœna etiam proprietarii puniantur fratres illi qui, sine sui superioris licentia, libros sibi concessos vel alia quæcunque extra conventum vel locum fratrum ponunt, et a sæcularibus faciunt conservari.

Of evasions of rule against owning property.

Caveant gardiani et fratres alii ne se vel locum aliquem in debita onerosa inducant, vel induci permittant, absque vicarii provincialis licentia aut consilio requisito et assensu. Et de his debitis in quolibet provinciali capitulo perquiratur. Verum pro ædificiis construendis, locis mutandis vel ampliandis, aut pro libris scribendis vel emendis, debita de cætero fieri prohibemus, nisi vicarius provincialis de discretorum consilio, ex causa rationabili, viderit dispensandum. Insuper fratres non habeant nec mutuent vasa aurea vel argentea, nec utantur eisdem vel aliis jocalibus preciosis, et quicunque contrafecerit habitis spolietur, et de mutuatis puniatur, nihilominus ad arbitrium vicariorum. Ecclesias etiam et alia ædificia, quæ excessiva merito debeant reputari, fieri de cætero firmiter prohibemus. Paramenta quoque et vasa ecclesiastica decentia et numero et magnitudine sufficientia a fratribus habeantur, et in his superiores invigilent ut omnis superfluitas evitetur. Nullum etiam sumptuosum vel notabile ædificium de cætero construatur vel destruatur sine licentia vel dispensatione vicarii provincialis; et qui contrarium fecerit vel consuluerit per vicarium provincialem de loco irrevocabiliter expellatur, et aliis pœnis gravibus puniatur. Custos vero prædictum excessum statim debeat denuntiare provinciali vicario.

Of incurring debts.

Gold and silver vessels and jewels not to be owned or borrowed. Of excess as regards buildings and church ornaments.

Item fratres nullam literam vel instrumentum confici permittant, in quibus protestentur pecuniam se recepisse; possunt tamen verbo vel scripto dicere tantam

No document of the nature of a bond to be entered nto.

pecuniæ quantitatem datam vel legatam pro sua necessitate, vel ab aliqua persona esse acceptam, et sibi plenarie satisfactum.

Books of deceased friars.

Libri fratrum decedentium illorum erunt conventuum seu locorum, a quibus vel a quorum terminis habiti sunt vel acquisiti. Et si super hoc dubium in posterum oriatur, illud fiat quod vicarius provincialis in sua provinciali congregatione indicaverit faciendum.

Care of Conventual Library.

Et pro ipsorum librorum conservatione volumus quod libri conventuum registrentur, et annis singulis registra de ipsis confecta coram conventu legantur seu renoventur. Distribuantur autem libri hujusmodi per gardianum de consensu conventus et licentia vicarii provincialis; et schedulam [1] semper recipiant ab eis quibus fuerint distributi.

Relations with secular clergy. Times of general interdict.

Caveant autem fratres pro posse ab omni scandalo clericorum et irreverentia prælatorum; et tempore generalis interdicti secundùm formam domini Clementis quinti matricibus ecclesiis se conforment.[2]

The prescribed share of funeral offerings to be given to the parochial clergy.

Ordinat et vult capitulum generale, quod fratres de his funeralibus, quæ ratione eorum, qui apud eos sepeliuntur, obvenerint, libere [curatis exhibeant] canonicam portionem; et summo studio [caveant] ne occasione ipsius [canonicæ] portionis in Romana Curia vel alibi lites moveant cum [cur]atis.

De modo interius conversandi.

Quartum Capitulum.

Of prescribed and voluntary fasts.

Cum secundum regulam teneamur duas Quadragesimas jejunare, et intermedia suadetur cum benedictione Dei, ex hujus benedictionis amore statuimus, quod

[1] *cedulam*, MS.

[2] From this point in the MS. to the end of the chapter the ink has been rubbed from the vellum, perhaps intentionally. From the indentations made by the pen, and with aid derived from the statutes of the next century it has, however, been possible to restore the passage.

tali hora comedant fratres, quòd qui volunt jejunare non graventur, scilicet hora sexta. Obsecrat tamen generalis congregatio quod omnes fratres in ipsa Quadragesima intermedia, scilicet Beati Francisci, in conventu sint una refectione contenti, ad amovendas multas deordinationes et ad obtinendam benedictionem paternam, exceptis minutis, debilibus, et infirmis. Apostolorum vigiliæ jejunentur intus et extra, Beatorum Philippi et Jacobi, Johannis Evangelistæ, et Barnabæ, tantum exceptis. Vigilia beati Bartholomei jejunetur, et festum fiat secundum modum patriæ. Vigilia beati Francisci jejunetur. Jejunia regulæ in cibo quadragesimali serventur, nisi aliquando vicario provinciali quantum ad aliquos conventus seu loca aliud videatur de consilio discretorum. Circa esum carnium fratres temperate se habeant, et de sero in locis suis nullo tempore carnes comedant, exceptis infirmis et hospitibus denuo venientibus, et nisi ex causa rationabili superior aliquando viderit dispensandum. De non comedendo autem carnes in refectorio ac in nonnullis certis festivitatibus per annum occurrentibus teneat quælibet provincia suam consuetudinem, vel faciat super hoc juxta suorum præsidentium dispositionem.

Officers of order to fare like ordinary friars.

Rursus ordinamus quod vicarii, custodes, gardiani ac eorum vicarii sint cum fratribus in conventu, in ecclesia et in mensa; et in cibis, in vestibus et lectis, quamdiu sani et fortes fuerint, eisdem fratribus se conforment.

Offerings to be shared by all alike.

Ordinamus etiam quod vicarii et custodes sollicitam curam gerant, quod de eleemosynis et rebus aliis, quæ obvenerint conventibus, per gardianum provideatur moderate juxta eleemosynarum et obventionum hujusmodi quantitatem fratribus in communi, ne fratres ipsi, propter defectum communis et sufficientis victus, seorsum comedere, et particulariter ac deordinate vitæ necessaria sibi procurare cogantur. Dicti autem gardiani diligenter caveant ne, sine pia et rationabili

Of not eating outside the convent.

causa, dent fratribus extra communitatem licentiam comedendi. Volumus quoque quod semper in mensa conventus lectio habeatur. Readings at table.

Caveant fratres in festo sancti Nicholai seu Innocentium, vel quibuscunque aliis festis, vestes extraneas religiosas seu sæculares aut clericales vel muliebres sub specie devotionis induere; nec habitus fratrum sæcularibus pro ludis faciendis accommodentur, sub pœna amotionis confusibilis de conventu. Of misuse of habit of order, &c.

Ordinamus insuper quod fratribus infirmis fratres infirmarii, et alii fratres infirmorum servitiis deputati, studeant cum diligentia et sedulitate juxta regulæ et caritatis præceptum eis servire. Vicarii vero, custodes et gardiani, eorumque vicarii, eis serviri facere, et de cunctis necessitatibus providere seu provideri facere debeant, et hoc de communibus eleemosynis, nisi pro necessitate fratris infirmi esset distincte aliqua eleemosyna deputata. Visitatores quoque in provinciis, quas visitant, de hoc articulo signanter inquirant, et si aliquas provincias vitiosas in hoc invenerint, fideliter annuntient veritatem capitulo seu congregationi generali. Care of sick brethren.

Item ordinamus quod gardiani non possint indui de quacunque eleemosyna, nec pannum recipere pro vestitu, donec omnibus fratribus indigentibus loci sui fuerit de vestimentis provisum. Wardens to share in offerings after their inferiors.

Fratres omnes hospites recipiantur in visceribus caritatis, et maxime venientes de extraneis partibus et remotis. Et si quandoque Fratres Prædicatores venerint ad loca nostra, velut fratres nostri ordinis recipiantur benigne, et seminantes inter eos et nos zizania discordiæ graviter puniantur. Ipsi vero hospites in locis ubi ultra tres dies moram fecerint, dicant in capitulo culpas suas, et dicta culpa acceptaque pœnitentia, egrediantur. Item cum illius summæ [gratiæ] opus qua homo conjunctus est Deo in unitate suppositi legitur in missa genuflectant fratres Of hospitality, especially towards the Dominicans.

ad illud verbum evangelii, "Verbum caro factum est," et ad illud verbum Apostoli, "In nomine Jesu"; et ad illud, "Ecce ancilla Domini;" et ad illud, "Procidentes," et alias alibi ubi in ordinario positum invenitur.

Of the sacraments and of the appointment of a confessor for each friar.

Ad illud autem altissimum Eucharistiæ sacramentum diligenter se præparent fratres omnes. Et, ut hoc melius fiat, statuimus ut singuli fratres determinatos de conscientia gardiani habeant confessores, quibus bis ad minus in qualibet septimana confiteantur. Fratres vero non sacerdotes de quindena in quindenam semper communicent in missa conventuali, nisi remanserint de licentia præsidentis: et de hoc solliciti sint gardiani, ut per utriusque sacramenti frequentiam sanctæ conversationis in utroque homine puritas observetur.

Of bodily labour and other occupations.

Item ad otium evitandum ordinamus, quod tam clerici quam laici compellantur per suos superiores in occupationibus vel laboribus sibi competentibus exerceri, et si qui inventi fuerint notabiliter vitiosi vel otiosi, per vicarium et custodem voce activa et passiva priventur: quod si superiores in hoc fuerint negligentes a visitatoribus puniantur, qui diligenter inquirant qualiter hæc constitutio observetur. Item

Of study and instruction in theology.

statuimus et ordinamus ad præstandum in scientia pie proficere volentibus auxilium et favorem, quod de cætero studia in unaquaque provincia habeantur in locis per provinciale capitulum ad hoc assignandis, per quæ studia fratres in primitivis scientiis et in sacra theologia debite instruantur, et super hoc vicarii provinciales diligenter invigilent, ut per gardianum et alios hæc ipsa constitutio debitum sortiatur effectum.

Of receiving holy orders.

Item fratres sacros ordines non recipiant sine sui vicarii provincialis licentia vel custodis, cui vicarius provincialis hanc licentiam dederit; et quicunque contrafecerit a suscepto ordine suspendatur. Nec aliquis promoveatur ad sacerdotium nisi ætatis suæ xxv^{m} annum attigerit.

De modo exterius exeundi.

Quintum Capitulum.

Ordinamus quod discursus inutiles cum summa diligentia a superioribus, quantum fieri poterit, arceantur; et nullus frater vadat pedes vel eques sine fratre socio; aut sine fratre socio alicubi commoretur. Of journeys. No friar to travel alone.

Tollatur quoque abusus asinandi præterquam in casu necessitatis, ut regula concedit, attentis tamen verbis domini Bonaventuræ, in sua declaratione super hoc passu, dicentis fratres non debere equitare neque bigare nec quadrigare nisi in manifesta necessitate per vicarium vel custodem, vel in eorum absentia per gardianum seu ejus vicarium, de consilio discretorum judicanda. Regulations respecting riding, &c.

Vicarii provinciales vel custodes curam habentes monialium Sanctæ Claræ in suis provideant capitulis qui [1] fratres et quomodo ad earum loca licentiari habeant, vel eis ad servitium deputari. Itaque alii fratres ad ipsarum monialium loca absque ipsius capituli dispositione seu licentia accedere non præsumant. Provision of friars for duty among Minoritesses.

Item ordinamus quod fratres suas provincias exeuntes gardianis seu vicariis conventuum per quos transierint suas obedientias vel licentias ostendant, et ipsi gardiani vel vicarii eas exigant si in ostendendo fratres fuerint negligentes. Fratribus autem ad alia loca fratrum nostræ familiæ intra provinciam ituris dentur litteræ testimoniales, vel non dentur, secundum dispositionem mittentium et distantiam viarum. Caveant quoque fratres civitatem, oppidum, vel castrum ubi morantur fratres, ingressuri ne ultra præfixam sibi licentiam vel horam moram protrahant, nec ad loca alia, sine necessitate superveniente postmodum superiori exponenda, declinent. Rules to be observed on journeys.

Item statuimus quod vicarii provinciales non possint extra sua capitula sicut nec ad prædicationis ita Promotion to offices of preacher

[1] *quos?*

and confessor.

neque ad confessionum audiendarum officia fratres assumere seu promovere. Et priusquam ad hujusmodi officia assumantur, testimonium habeatur de eorum vita et sufficientia a fratribus fide dignis et notitiam eorum habentibus; et de ipsorum ac discretorum ad provinciale capitulum transmissorum consilio deputentur. Et sint instructi ad hujusmodi confessiones audiendas assumendi in casibus reservatis. Nec indifferenter pœnitentiam pecuniariam[1] imponant; et ubi imponenda rationabiliter esset, non sibi nec suis fratribus eam dari faciant.

Pecuniary fines not ordinarily to be inflicted by confessors.

Of hearing confessions of women, and regulations respecting relations with women.

Confessiones quoque mulierum audiantur in aliquo patenti ecclesiæ loco, vel alio loco honesto etiam patenti. Nullus frater pro confessione audienda, vel alia quacunque de causa, juxta mulierem stet vel sedeat, nisi ipse et socius libere possint mutuo se videre. Et caveant fratres omnes a suspectis consortiis et prolixis colloquiis mulierum, et quicunque contrafecerint a sociis accusentur. Item nullus frater a muliere votum continentiæ requirat, seu oblatum recipiat, seu ad faciendam sibi obedientiam inducat; et quicunque contrafecerit a vicario provinciali per sex menses probationis caputio vel alia pœna æquivalenti puniatur.

Friars not to mix themselves up in temporal affairs.

Item fratres non sint judices et arbitri quorumcunque, neque[2] aliis officiis ordinem nostrum dedecentibus se aliqualiter intromittant; et qui contrafecerint omnibus legitimis actibus priventur. Nullus frater procuret, per se vel per alium quovismodo, committi sibi nec alteri fratri aliqua negotia procuranda per reges, principes, prælatos, seu communitates; aut quod maneat, aut quod equitet cum eisdem, aut nimis se ingerat curiis prælatorum vel aliquorum dominorum vel dominarum. Si quis autem contrafecerit procurando committi sibi negotia, vel suam cum personis extra ordinem mansionem, omnibus officiis ordinis habeatur

[1] *pœnitentias pecuniarias*, MS. | [2] *nec de*, MS.

indignus, et si sacerdos est, suspendatur a confessionibus audiendis.

Item statuimus et ordinamus, quod fratres qui de provincia ad provinciam absque licentia fugerint, per vicarium illius provinciæ carceribus mancipentur, vel alia pœna, secundum quod sibi visum fuerit, puniantur, ac etiam ad provinciam de qua fugerint remittantur. Nullus insuper gardianus recipere possit fratres alterius conventus sine licentia remanendi venientes, sed ad suum vicarium provincialem eos remittat. Si autem cum licentia ad tempus venerint concessa, expletis his, quæ expedire habebant, ibidem remanere non possint. Of vagabond friars.

De correctione Delinquentium.

Sextum Capitulum.

Privilegium Bonifacii octavi.[1] Ad augmentum continuum religionum et ordinum, quos Romana suscepit et approbavit ecclesia, paternis studiis intendentes et considerantes attentius, quod non intermissa sedulitas disciplinæ et rigoris ordines supradictos statusque regulares salubriter dirigit et conservat, quodque, si eam perire vel remitti contigerit, ordo quilibet collabi necessario cogeretur: pensantes quod si regularium personarum correctio rimas juris et apices sequeretur, hujusmodi rigor lentesceret, ac multiplici laxatione torperet, nos vestris piis supplicationibus inclinati, vobis auctoritate apostolica indulgemus, ut ad correctiones et punitiones fratrum ejusdem ordinis delinquentium infligendas[2] prælati ordinis supradicti, ad quos eædem spectare noscuntur, rimulis juris et apicibus ejus postpositis, libere procedere valeant secundum consuetudines approbatas, et generalia facta et facienda[3] ipsius ordinis instituta. Nec volumus eisdem licere fratribus ab eisdem correctionibus et punitionibus aliquatenus appellare, prævia deliberatione ac maturitate debita observatis. Special authority for correction of delinquents granted by Pope Boniface VIII.

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[1] Added in margin by another hand.

[2] *affligendas*, MS.

[3] *fienda*, MS.

Of granting absolution in various cases.

Capitulum generale. Ordinamus quod nullus frater provinciali vicario inferior, nisi ex speciali generalis vel provincialis vicarii licentia, possit aliquem absolvere a peccato inobedientiæ contumacis, proprietariæ rerum detentionis, lapsus carnis, furti rei notabilis vel frequenter iterati, injectionis manuum violentæ, falsi testimonii in judicio facti, compositionis vel projectionis libelli famosi, falsificationis sigilli cujuscunque personæ notabilis, et falsæ criminationis in infamiam cujuscunque. Dicimus autem inobedientiam contumacem quando quis, trina admonitione præmissa, factis congruis intervallis, per diem naturalem inobediens perseverat. Quare præsenti ordinatione statuimus, quod si qui fratrum, divina permittente justitia, et hostis antiqui fallacia procurante quod absit præmemoratis criminibus, aut aliquo præmissorum fuerint irretiti, pro absolutionis beneficio ad præfatos vicarios vel eorum commissarios recurrere debeant sine mora.

Nullus confessor absolvere possit de tactibus impudicis enormibus, nisi qui de lapsu carnis habet licentiam absolvendi. Et de sollicitantibus ex certa scientia ad peccatum carnis idem judicium habeatur. Item custodes non possint absolvere a prædictis etiam in privato commissis, nisi per vicarium committatur eisdem.

Item si aliquis vicarius provincialis committat alicui subditorum suorum auctoritatem suam super illis casibus, qui vicariis provincialibus reservantur, si contingat vicarium mori vel ab officio vicariatus amoveri, talis commissio penes illum, cui facta fuerat, remaneat donec vicarius in provincia habeatur. Et quicunque confessor ex certa scientia præsumpserit absolvere a prædictis, suspensus sit ipso facto a confessionibus audiendis, nec restitui possit nisi per provincialem vicarium: et quicunque in hoc vitiosus legitime fuerit deprehensus, pœna carceris puniatur. Si quis autem ausus fuerit affirmare, quod quilibet sacerdos possit absolvere a

peccato super quo non habet commissam auctoritatem, et maxime de prædictis, et correctus revocare noluerit, tanquam errans et subversor carceri mancipetur.

Constitutions of Boniface VIII. respecting absolution of offending friars.

Bonifacius Papa octavus. — Generalis et singuli provinciales ministri et eorum vicarii ac etiam custodes in provinciis et custodiis sibi commissis, fratribus constitutis ibidem, et aliis fratribus ejusdem ordinis interdum ad eos declinantibus undecunque, absolutione et dispensatione indigentibus, sive priusquam intraverint ordinem, sive post in casibus excesserint pro quibus excommunicationis, interdicti, aut suspensionis incurrerint sententias a jure vel a judice generaliter promulgatas, et hujusmodi sententiis innodati, aut in locis interdicto suppositis divina officia celebrantes, vel suscipientes ordines sic ligati, notam irregularitatis incurrerint, absolutionis et dispensationis beneficium valeant impartiri, nisi adeo gravis et enormis excessus fuerit, quod sint ad eandem Sedem merito destinandi. Fratres etiam quos, pro tempore, vos generalis et provinciales ministri in proprios et vices vestras gerentes ac etiam vos custodes in proprios confessores habueritis, absolutionis beneficium et dispensationis vobis, cum expedierit, valeant impartiri juxta formam concessionis super absolutione et dispensatione ejusdem ordinis vestri superius factæ et infra. Inhibemus insuper universis vestris fratribus ne aliquis eorum, nisi in necessitatis articulo, aliis quam prælatis suis peccata sua confiteri præsumat, vel aliis sacerdotibus ejusdem ordinis secundum regulam et ipsius ordinis instituta.

Of absolution of those under sentence for assault, &c.

Capitulum generale. — Ab excommunicatione pro injectione manuum violenta possit custos absolvere, vel gardianus si custodis præsentia infra diem naturalem non possit haberi, aut vicarius gardiani si custodis vel gardiani præsentia infra triduum minime possit haberi. Hoc autem tam privilegium quam statutum non intelligitur de injectione atroci, vel subditi in prælatum. Nullus incarceretur nisi pro manifesto et enormi excessu. Enormem autem dicimus excessum vel ratione generis peccati, ut est lapsus carnis, inobedientia contumax, et perfidia hæresis; vel ratione circumstantiæ, sicut est furtum rei notabilis vel notorie factum, seu quia frequenter iteratum, et de similibus idem judicium habeatur.

Of imprisonment.

Declaramus quod omnes qui pœna carceris puniuntur, eo ipso legitimis actibus sint privati, unde quamvis liberentur a carcere, non propter hoc restituuntur ad actus prædictos, nisi hoc eis beneficium explicite impendatur. Omnis etiam carceri mancipandus habitu ordinis spolietur. Si frater fecerit aliquid propter quod pœnam carceris debeat sustinere, gardianus vel custos vel eorum vicarii de consilio discretorum possint eum detinere, sive sit eorum subditus sive non, donec per vicarium provincialem quid sit agendum de tali fuerit diffinitum. Hoc intelligimus debere fieri quando commissus excessus est rei evidentia manifestus. Habeantur autem boni carceres et fortes sed humani.

Of forgery of letters or seals.

Quicunque frater, per se vel per alium, sigillum vel literas prælatorum vel principum, generalis vel provincialium ministrorum vel vicariorum eorundem, vel aliarum notabilium personarum, falsificare præsumpserit, si legitime fuerit deprehensus, carceri mancipetur. Quod si falsificaverit sigillum vel literas generalis ministri seu ejus vicarii, non liberetur a carcere sine speciali generalis ministri vel vicarii mandato.

Destruction, detention, &c. of letters.

Quicunque frater literas eorundem maliciose, per se vel per alium, destruxerit, aut impediverit ne mittantur eisdem, seu retinuerit vel aperuerit, suspendatur ab omni actu legitimo; et cui hæc pœna non competit, probationis caputio vel alias debite puniatur. Et hoc intelligimus tam de literis quas ipsi aliis mittunt quam de illis quæ[1] sibi ab aliis transmittuntur, nec releventur nisi per suum vicarium provincialem. Si autem fuerint[2] generalis per ipsum tantummodo generalem vicarium releventur. Prædictæ autem pœnæ subjaceant, qui superioris literas sibi ipsis missas legere vel aperire distulerint malitiose.

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[1] *quas*, MS. | [2] *fuerit*, MS.

Nullus frater per se vel per quamanucunque interpositam personam suadeat, vel suaderi faciat, alicui prælato, regi, vel principi, communitati, castro, vel villæ, seu alicui personæ extra nostrum ordinem existenti, ut aliquid immutetur de statu ordinis nostri seu nostri vicariatus, vel de ordinatione alicujus provinciæ seu custodiæ, vel de quocunque fratre seu fratribus de loco aliquo amovendis. Et quicunque contrafecerit pœnis gravissimis, etiam usque ad carceres, secundum delicti exigentiam puniatur. Of friars procuring external interference in affairs of the order.

Et modo consimili puniatur ille, cujuscunque conditionis existat, qui pro se vel pro alio per personam aliquam[1] quovismodo promotionem procuraverit extra nostrum ordinem existentem, vel quod in aliquo ponatur vel removeatur loco, vel quod removeri non possit. Of friars procuring promotion for themselves or others.

Inhibemus insuper ne quis causam depositionis vicarii provincialis, custodis, vel gardiani, vel eorum excessum seu correctionem, aut secretum capituli cujuscunque, seu dissentiónem diffinitorum vel fratrum, vel aliquid aliud, unde ordo noster possit turbari seu diffamari, scienter audeat extra ordinem nostrum publicare. Et si quis talium reus fuerit deprehensus, omni actu legitimo et officiis ordinis privetur, aut alia pœna æquivalenti per vicarium puniatur. Of preserving the secrets of the order.

Item fratres ad officia ordinis non assumantur nisi per provincialem vicarium de consensu provincialis capituli vel majoris partis ejusdem. Of promotion.

Fratres evidenter notati de suspectis consortiis et colloquiis mulierum, quæ in regula prohibentur, si admoniti et correcti sufficienter se non correxerint, si in officiis fuerint, ab omnibus absolvantur vel suspendantur per vicarium. Si vero in officiis non fuerint, priventur libris et omni actu legitimo, et cui hæc pœna non competit, probationis caputio et aliis pœnis gra- Of conduct towards women.

[1] *per . . . aliquam*, added by another hand in the margin.

vibus puniatur ad arbitrium vicariorum. Et intelligimus suspecta consortia non solum de mulieribus, sed etiam de suspectis familiaritatibus quibuscunque. Item quicunque frater consuetus fuerit a suo fratre socio cum mulieribus sequestrari, de quibus judicio prælati sui merito possit oriri suspicio, si canonice monitus et correctus se non emendaverit, tanquam suspectus de mulieribus omnibus officiis ordinis et omni actu legitimo privetur; et si taliter punitus iterato duobus fide dignis testibus convincatur de sequestratione prædicta, vel si sequestrationes hujusmodi suspicionem multis violentam fecerint sui prælati judicio de consilio discretorum, et probentur legitime, absque monitione et punitione præmissa, arceatur ad veritatem dicendam. Si vero unus testis fide dignus de sequestratione prædicta appareat contra eum, et alius de lapsu carnis, arceatur gravius in domo disciplinæ.

Of the offence of owning property.

Quicunque frater inventus fuerit proprietarius, libris et omni actu legitimo privetur. Laici verò, qui libros et officia non habent, probationis caputio vel alias debite puniantur. Et siquis taliter inventus fuerit in morte proprietarius, careat ecclesiastica sepultura.

Of incorrigible offenders.

Fratres incorrigibiles, cum suis excessibus conscriptis et examinatis fideliter per vicarium vel custodem seu visitatorem, ad provinciale capitulum transmittantur. Quod si adeo incorrigibiles fuerint, quod nec culpam humiliter recognoscere nec pœnitentiam condignam subire voluerint, carceri mancipentur. Si vero pœnitentiam accipiant et correctionem promittant, cum misericordia eis pœnitentia imponatur, quam si portare contempserint, ad consueta vitia revertentes, in sequenti capitulo carceri mancipentur.

Friars on return from a journey to declare offences committed by their companions.

Debeant autem fratres exeuntes in reditu suo secrete gardiano suo excessus sui socii notabiles intimare. Quod si non fecerint, per superiorem, cui de hoc constiterit, in jejunio panis et aquæ vel alias graviter puniantur. Et si unus frater excessum alterius faverit

per duas vias, utpote per confessionem et per alium modum, nihilominus gardiano suo dicere teneatur ut prædictum est.

Of false accusations.

Quicunque frater deposuerit coram quocunque prælato vel visitatore falso et scienter de aliquo crimine contra fratrem; vel ad hoc faciendum aliquam personam induxerit; vel revocaverit falso, vel ad revocandum induxerit quod vere deposuerit; a solo vicario provinciali, vel ejus commissario possit absolvi. Ita duntaxat, quod prius satisfaciat, prout sibi possibile fuerit, in forma secundum quam deposuit vel revocavit, scilicet publice vel occulte; et si de prædicto crimine convictus fuerit, pœna carceris puniatur.

Names of accusers not ordinarily to be revealed to accused.

Districte inhibemus ne personæ accusantes accusatis vel aliis nescientibus aliquo modo scienter revelentur, quod de omnibus et maxime de nominibus accusantium vicarium prohibemus, nisi de crimine accusati in excusatione sua petierint[1] a suo superiore sibi accusantium et testium nomina revelari. Inhibemus etiam accusatis ne scienter de nominibus accusantium se inquirant, nisi cum quis de crimine accusatur, et petit sibi accusantium nomina revelari. Et quicunque contrarium fecerit revelando seu inquirendo, non possit nisi per vicarium provincialem absolvi, vel per illum cui ipse duxerit committendum. Superiores vero, scilicet vicarii, custodes vel gardiani, si inquirendo vel revelando contrarium fecerint, necnon si contrarium fecerint accusatores eorum revelantes eisdem infra sex menses, xv. diebus in pane et aqua per totam diem, sine dispensatione, jejunare debeant, et ad hoc per superiorem cogantur.

No inferior to absolve from penance inflicted by a superior.

Ordinamus quod nullus vicarius a pœnitentia, quam imposuit visitator, et nullus custos a pœnitentia, quam imposuit vicarius, nec gardianus a pœnitentia, quam imposuit custos, nec aliquis inferior a pœnitentia

[1] *petierit*, MS.

gardiani, absolvat aliquem sine licentia imponentis; et si contrarium factum fuerit, ipsa absolutio sit inanis.

By whom punishment should be inflicted.

Declaramus quod ubicunque in constitutionibus continetur aliqua censura suspensionis vel hujusmodi, ubi non sit lata sententia sed tantum comminatio de futuro, nec ibi exprimitur a quo imponi debeat vel infligi intelligitur ab eo infligi debere coram quo legitime probatur excessus, dum tamen hujusmodi excessus correctio pertineat ad eundem.

Deprivation of offices.

In privatione vero officiorum ordinis intelligitur privatio non solum prælationis sed confessionis, prædicationis, lectionis, diffinitionis, visitationis, et electionis ad capitulum pro discreto. In privatione vero actuum legitimorum nolumus quod intelligatur privari executio ordinum, vel testificatio in judicio, nisi specialiter exprimatur.

The present statutes to be carefully observed, and to be kept secret from the world.

Ne labor capituli generalis sit inanis, et in contemptum veniat ordinis disciplina, vicarii, custodes, et gardiani constitutiones præsentes diligenter faciant observari, quas quilibet gardianus in loco suo studeat diligenter habere, et in sua custodia reservare, cavendo ne extraneis publicentur. Ipsas etiam ter in anno ad minus faciant fratribus suis legi. Si quos vero invenerint discolos, cogant eos ad plenam observantiam pœnarum, quæ in ipsis constitutionibus sunt taxatæ; et si eorum contumacia exegerit, etiam graviores imponant. Conceditur quoque generali et provincialibus vicariis, in casu speciali atque ex causa rationabili, commutare pœnas hujusmodi, ac eas mitigare, quod si ex eorum remissione solvatur ordinis disciplina, accusentur in capitulo generali. Caveant autem vicarii provinciales a multiplicatione statutorum provincialium et quorumlibet præceptorum, propter oblivionis et transgressionis periculum evitandum.

Of commutation of sentences.

Papal authority for capture, &c. of

Innocentius Papa quartus.—"Ut apostatas et insolentes vestri "ordinis, nisi vestris salubriter monitis acquiescant, excom- "municare, capere, et ligare, et carceri tradere, si videbitur

" expedire, possitis, auctoritate præsentium vobis concedimus " facultatem." apostate friars.

Capitulum generale. Volentes apostatis viam præcludere, nos generalis et provinciales vicarii et diffinitores generalis congregationis seu capituli excommunicamus in his scriptis omnem fratrem ab ordine nostro apostatantem, et ex decreto præsentis statuti anathematis vinculo innodamus. Intelligimus autem apostatantem omnem fratrem, qui sine licentia, vel contra obedientiam, suorum superiorum per terras, loca vel patrias, cum habitu vel sine habitu, cum socio vel sine socio, iverit, vel vagabundus fuerit; ac generaliter absque ejusdem ordinis licentia quomodolibet discedentem. Ordinamus etiam ut omnis apostatans ab ordine nostro carceri mancipetur. Postquam vero aliquis de conventu aliquo vel loco apostataverit et gardiano constiterit, ad aliorum terrorem et præservationem denuntiat vel denuntiari faciat [eum] publice coram fratribus in capitulo excommunicatum, qualibet scilicet feria sexta primi mensis suæ apostasiæ. Et dum hujusmodi apostatæ revertuntur, in præsentia conventus coram fratribus cum psalmo, "Miserere mei, Deus," versiculo, "Salvum fac servum tuum" vel "famulum tuum," et oratione, "Deus, cui proprium est," ac etiam cum virgis seu flagellis ab excommunicatione absolvantur. Quilibet vicarius provincialis habeat ordinariam jurisdictionem, auctoritate vicarii generalis, excommunicandi, capiendi, et incarcerandi, et alia pœna puniendi, super omnes apostatas, etiam aliarum provinciarum, in provincia sua. Et idem possint custodes et gardiani causa necessitatis, et fratres alii auctoritatem habeant apostatas nostri ordinis capiendi. Caveant autem vicarii et custodes ne permittant apostatas, sive suos sive provinciæ alterius, in scandalum ordinis evagari.

Of the crime of apostasy.

Flagellation of apostates.

De Electionibus et Institutionibus Officiariorum.

Septimum Capitulum.

Election of wardens.

Statuimus ut deinceps gardiani in singulis locis eligantur per conventus eorundem locorum, die ad celebrandam electionem hujusmodi per eorundem vicarios assignata. In quorum electione nullus vocem habeat, nisi saltem qui xxv^{m} suæ ætatis annum attigerit, et in sacris fuerit ordinibus constitutus. Ubi autem custodes habentur, servetur in eorum electione consuetudo hactenus observata. Dictorum vero electionum custodum et gardianorum confirmatio pertineat ad generalem vel provincialem vicarium. Et si ad electionem hujusmodi faciendam per viam scrutinii procedatur, et votis in diversa divisis, electiones plures in discordia celebrari contigerit, illa, quæ a majori parte numero omnium in dicta electione vocem habentium, nulla zeli vel meriti collatione habita, fuerit celebrata, exceptione seu contradictione quacunque partis alterius non obstante, per dictum vicarium de consilio discretorum de ordine, prius tamen ex officio prout ad ipsum spectat diligenti examinatione præmissa, confirmetur vel infirmetur, prout ei secundum Deum videbitur expedire. Et si fuerit infirmata, ad dictos electores electio revertatur, nisi scienter eligant indignum, quo casu ad dictum vicarium illa vice, ipso facto, provisio hujusmodi devolvatur. Et eadem fiat devolutio si dicti electores, die ad eligendum custodem vel gardianum assignata, eligere prætermittant. In electionibus quoque prædictis et confirmationibus earundem, declaramus electores seu confirmatores formis aut solempnitatibus quibuscunque a jure statutis non arctari.

Election to office of custos.

Confirmation of elections to such offices.

Larger houses to be called convents, and to have wardens.

Item loca nostra auctoritate Apostolica fundata, in quibus duodecim fratres ad minus commode vivere possunt, appellentur conventus, et habeant gardianos. Alia vero loca, quæ non sunt conventus, superiores habeant, qui duntaxat vicarii appellentur.

Smaller friaries to have superiors.

Circa vero vicarii generalis electionem ordinamus, quod ad electionem procedatur hoc modo: electoribus congregatis die ad eligendum præfixa, primo invocata Sancti Spiritus gratia, fiat inclusio electorum, in qua electione vocem habeant vicarii provinciales et custodes ubi habentur, et discreti discretorum, quorum voces, discretorum atque etiam vicariorum absentium, per congregationem generalem suppleantur. Quibus sic congregatis et inclusis, vicarius provincialis ubi sit capitulum disquisitores instituat de duorum vel trium consilio discretorum, qui singulorum vota, seorsum aliquantulum, coram omnibus fideliter perquirant et conscribant, ita quod singuli, antequam recedant ab eis, audiant qualiter conscripserint vota sua. Et fratres electores in exprimendo vota sua his verbis utantur, "Ego, talis vicarius vel custos seu discretus, talis vel "talis provinciæ, nomino talem fratrem pro generali "vicario," quibus per ordinem conscriptis, statim in eodem loco, antequam fratres recedant vel colloquantur, ad invicem publicentur in medio quæ conscripserunt. Quod si, divina gratia inspirante, in unum aliquem concordaverint, illius electio firma est absque aliqua quæstione; si vero in partes inæquales se diviserint, ille in quem duæ partes eligentium consenserint, pro vero electo habeatur. Postquam electio fuerit de eo pronunciata, surgat unus ex electoribus a prædicto vicario deputatus et dicat, "In nomine Patris et Filii "et Spiritus Sancti. Ego, frater talis, nomine meo et "nomine omnium vestrum qui mecum consensistis, "eligo talem fratrem in generalem vicarium totius nos-"tri vicariatus cismontani." Quo facto statim dicitur, "Te Deum laudamus." Et in omni pronuntiatione electionis forma prædicta ab omnibus uniformiter observetur. Procedure at election of Vicar General.

Circa vero electionem vicariorum provincialium similiter procedatur ut in electione vicarii generalis; excepto quod sufficit vicarium provincialem eligi a majori parte medietate omnium in dicta electione vo- Procedure at elections of provincial vicars.

cem habentium; et excepto quod electores non oportet includi, nec in fine cantare "Te Deum." Ordinamus quoque quod ipsi vicarii provinciales, convocata provinciali congregatione, a subditis, id est a fratribus de corpore provincialis capituli, eligantur, confirmandi per provincialem ministrum, et si ipse renuerit, elapso triduo, pro vere confirmatis auctoritate Apostolica habeantur.

Of visitors and visitations.

Quoad visitatores seu visitationem provinciarum id tantum, et eo modo, de cætero fiat prout generalis congregatio seu ipse generalis vicarius duxerit disponendum. Ordinamus insuper quod in promotionibus ad officia ordinis et in correctionibus criminum, et in aliis gravibus negotiis, prælati et visitatores consilium similiter requirant et servent patrum discretorum, vel majoris partis eorundem, nec in consiliis aliquis præsidens suam per se vel per alium aperiat voluntatem. Et caveant omnes a verbis superfluis vel injuriosis in consiliis tribuendis.

De Capitulis Fratrum.

Octavum Capitulum.

Of conventual chapters.

Ordinamus quod capitulum culparum, sicut consuetum est, ter in hebdomada ad minus celebretur, in quo quotidianæ culpæ et negligentiæ plene et singillatim recognoscantur, et recognitæ debite puniantur. Cæterum ordinamus, ut singulis annis in singulis provinciis, provincialis congregatio seu capitulum celebretur, nisi quoad aliquas provincias provinciali vicario cum suo capitulo videretur potius differendum. In quo capitulo locus et dies sequentis capituli assignetur, ita quod redeuntes de capitulo generali proximo præcedenti valeant interesse. Ad illud autem capitulum conveniant custodes et discreti, proviso quod multitudo venientium evitetur. In hoc autem capitulo et in aliis vocem non habeant fratres in monasteriis moni-

Of provincial congregations or chapters.

By whom to be attended.

alium commorantes. Admittantur tamen ad electionem discreti ad capitulum transmittendi in locis juxta quæ morantur, sicut fratres cæteri de conventu. Nullus frater præsens vel absens possit in electione aliqua per scrutinium facta vocem suam committere alteri, nisi juxta ea quæ in privilegio domini Nicholai de custodibus continetur.

Election of representatives for the provincial chapter.

Ad præfixam autem diem electionis discreti omnes fratres conventus ejusdem conveniant, bonam fidem habeant, et gardiani omnibus denuntient, quibus poterunt, bona fide. Et ut aliquorum ambitio et insolentia non crescat, ordinamus ut nullus frater eodem anno in electione discreti ad provinciale seu custodiale capitulum transmittendi vocem habeat nisi unam, et si secus factum fuerit secunda vox nulla sit, et inter voces eligentium minime computetur.

Ordinamus insuper quod fratres juvenes non habeant voces in electione discreti, nec in approbatione mittendorum ad capitulum ipsum, prisquam ætatis suæ vicesimum annum compleverint secundum custodis vel gardiani judicium de consilio discretorum, nisi de ipsa ætate testimonium certius habeatur. Hanc electionem discreti ad capitulum mittendi fratres faciant prima die; alioquin vicarius vel custos eis provideat de discreto, quem si contigat mori vel legitime impediri, alterius provisio ad vicarium pertineat vel custodem.

Rules for appointing president and for inquiries into conduct of officers.

Gardianus autem teneat capitulum quando de excessibus vicarii vel custodis et eorum insufficientia, et aliis transmittendis ad capitulum provinciale, perquiritur. Cum vero de excessibus gardiani perquiritur, aliquis eorum, institutus a gardiano de consilio aliquorum discretorum, teneat capitulum. Prædicti vero de excessibus prælatorum et eorum insufficientia diligenter inquirant; et alii fratres inquirenti bona fide veritatem de omnibus debeant respondere. In prædictis autem inquisitionibus tam revelantes accusantium nomina quam inquirentes ad pœnam, quæ superius ponitur sexto capitulo, astringantur. Custodes autem

hujusmodi scrutinio non intersint. Illud autem scrutinium ultra unius diei naturalis spatium nolumus prolongari. Excessus autem gardiani, quando mittuntur ad capitulum provinciale, recitentur ei in publico coram suo conventu, præsertim si ad dictum capitulum non fuerit profecturus. Et si aliquid grave accidisset in provincia, vel contigisset in via, quod aliter ad capitulum istud non veniret, debeant fratres quibus notum est ipsum coram diffinitoribus accusare.

Preliminaries, and forms to be observed at provincial chapters.

Isti in loco capituli congregati ipsa die quiescant et deliberent usque ad mane diei sequentis, et tunc audita missa, ingrediantur capitulum, et invocata Sancti Spiritus gratia, fiat sermo fratribus in communi. Deinde quatuor ex ipsis tantum eligant[1] diffinitores per disquisitionem trium, quos vicarius et gardianus loci duxerint eligendos. Si autem in electionibus diffinitorum plures quam quatuor majorem partem vocum medietate omnium habere contigerit, illi qui plures voces habent ex ipsis pro veris diffinitoribus habeantur,[2] si vero[3] fuerint in numero æquali, iteretur scrutinium quoad illos, quousque per pluralitatem vocum electio unius alteri præferatur. In hujus autem capituli provincialis principio custodes et gardiani per se, si præsentes fuerint, vel per literas si absentes, suis officiis renuntiare debeant, quorum renuntiatio a vicario, vel ab eo qui tenet capitulum loco ejus, cum diffinitoribus, in fine capituli, si videbitur, admittatur. Si autem vicarius provincialis interesse non poterit, et commissarius ejus defuerit, custos in cujus custodia capitulum celebratur, vel gardianus, ubi custodes non habentur, in cujus conventu celebratur, teneat capitulum loco ejus. Prædicti vero diffinitores possint corrigere vicarium provincialem, diffinire et expedire cum ipso

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[1] *eligant* added in margin by another hand.

[2] *Pro . . . habeantur* added in margin by another hand.

[3] *vero*, added in margin by another hand.

omnia quæ ad provinciale capitulum pertinebunt, quæ sunt hæc:—

Of business to be transacted.

Collatio super transmissis ad capitulum.

Correctio eorum quæ in provinciali capitulo corrigenda notificantur.

Ordinatio eorum quæ ad necessitatem morum vel honestatem provinciæ videbuntur pertinere, cum diversæ provinciæ diversis consuetudinibus varientur.

Nullas tamen constitutiones vel ordinationes ibidem faciant absque majoris partis capituli consilio et assensu. Subditi autem, qui fuerint diffinitores in capitulo[1] proximo præcedenti non sint diffinitores in capitulo[1] proximo sequenti, et dicimus hic subditos sub vicariis provincialibus constitutos. Prædicti vero electores quintum ex se ipsis eligant, qui in hoc tantum articulo possit diffinire: videlicet, si quatuor diffinitores, in correctione vicarii provincialis, in partes æquales se diviserint, eorum sententia prævaleat, quam ipse duxerit approbandam. Idem tamen quintus, qui sic eligitur, in capitulo provinciali non intelligitur pro diffinitore. Unde potest sequenti anno eligi diffinitor. Electis igitur diffinitoribus, literæ, quæ super facto provincialis vicarii a fratribus locorum sunt transmissæ, eisdem diffinitoribus præsententur, ante quarum præsentationem vicarii provinciales suo semper officio renuntient; quæ renuntiatio, si videbitur, acceptetur, tamen de triennio in triennium de aliis fiat nova electio et præsentatio prout supra. Debeant autem fratres, in provinciali capitulo immediate præcedente capitulum generale, visitare vicarium generalem de notabilibus excessibus certis, et in terminis explicatis, et tales excessus per discretum discretorum euntem ad generalem congregationem vel capitulum transmittantur, sub sigillis vicarii et gardiani loci in quo provinciale capitulum celebratur. Item debeant capitula provincialia significare capitulo generali de excessibus

[1] *provinciali capitulo* in each place, but the former word marked for omission.

et insufficientia vicarii provincialis, et de receptione inutilium per eundum, et de statu ac communi pace provinciæ sub eodem. Diffinimus quod custodes et gardiani habeantur pro prælatis quoniam ex privilegio domini Clementis, quod dicitur, "Mare magnum," eis committitur cura animarum, et gardiani in omnibus obediant suis custodibus. Caveant tamen ne in suis officiis ad invicem se conturbent.

Absence of the vicar provincial from his province.

Vicarius provincialis quando vadit ad capitulum generale, vel alias exit provinciam, vel sic infirmatur, quod non possit capitulo provinciali interesse, dimittat commissarium de consilio discretorum. Quod si vicarius absens fuerit absolutus in capitulo generali, officium exerceat ipse commissarius donec sibi constiterit, quod vicarius fuerit absolutus vel mortuus, et successor confirmatus.[1] Et idem fiat de custodibus et gardianis, quousque de aliorum confirmatione legitime eis constiterit.

Of transferring friars to other convents.

Item fratres non transferantur de loco ad locum, præsertim infra tempus provincialis capituli, ad morandum, nisi evidens necessitas vel communis utilitas hoc requirat. Et breviter, de loco ad locum non mittantur fratres, nisi ex necessaria causa fuerit faciendum.

Of promotion to offices.

Fratres patientes defectum natalium non fiant prælati in ordine nostro nec vicarii ordinarii, ita quod oporteat eos tenere capitulum, nec etiam fiant visitatores ordinis nostri aut sororum Sanctæ Claræ: nec fiant diffinitores, nisi cum eis fuerit dispensatum, nec ista dispensatio in prædictis sortiatur effectum donec sub sigillo authentico provinciali capitulo fuerit certitudinaliter declarata. Nullus frater præficiatur in officio fratrum, nisi possit ducere vitam communem, quæ tam a prælatis quam a sub-

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[1] "*Ista particula addita est per "capitulum generale Ruppellæ*," note appended to passage *vel . . . confirmatus*, written in margin by another hand.

ditis observetur, maxime in vestibus, cibis, et lectis. Executionem autem confessionum quarumcunque personarum extra nostrum ordinem existentium, aut prælationis officium, nullus de cætero habeat, nisi triginta annos completos habeat in ætate.

Of unfair practices at elections.

Item inhibemus ut nullus frater in aliqua electione seu visitatione vel promotione alicujus ad aliquod officium ordinis faciat colligationes vel inductiones, comminando, promittendo, laudando, vel mendaciter detrahendo; et qui scienter contrafecerit, ab omni actu legitimo suspendatur.

Of the general chapter of the order.

By whom to be attended.

Quoad capitulum generale statuimus ut ad ipsum conveniant vicarii provinciales, et custodes electi a custodibus tantum ubi habentur custodes, vel si unus solus custos fuerit, ille veniat, necnon et singuli discreti a suis provincialibus capitulis ad hoc electi, ita quod custodes ipsi et discreti portent literas testimoniales sub sigillis vicarii et gardiani loci in quo capitulum provinciale fuerit celebratum. Et si alterum istorum mori contigerit, vel infirmari, vel alias legitime impediri, sic quod non possit venire, alius a custodibus, vel a discretis aliquibus a vicario vocatis, eligatur. Si tamen contingat ex prædictis aliquem vel aliquos non venire, nihil eorum, quæ expedienda sunt per capitulum, propter hoc omittatur, sed per ipsum capitulum voces absentium suppleantur.

Of absence without due cause.

Quod si aliqui de prædictis remanserint, qui judicio generalis vicarii vel capituli non fuerint legitime impediti, si in officio prælationis vel lectionis fuerint absolvantur.

Of those who are to act as diffinitors.

Ordinamus insuper quod nostri generalis capituli diffinitores sint omnes vicarii provinciales, custodes, et discreti, tantum personaliter præsentes; ita quod pro aliis missi, aut per congregationem suppleti, pro diffinitoribus nullatenus habeantur.

Vicars provincial to resign

In hoc autem capitulo vicarii provinciales semper per se, si præsentes fuerint, vel per literas si absentes, re-

their offices in each general chapter.

nuntiare suis officiis debeant, quorum renuntiatio a vicario generali, vel ab eo, qui tenet capitulum loco ejus, cum assensu generalis capituli, si videbitur, admittatur.

Questions to be decided by majorities.

In omnibus autem memorati capituli diffinitionibus sententia plurium indistincte prævaleat, et inviolabiliter observetur; nec ab ea aliquis appellare præsumat.

Porro fratres qui veniunt ad generale capitulum, qui non occupantur in diffinitione negotiorum capituli, qualibet die, excepta vigilia et dominica Pentecostes, solempniter celebrent unam missam ad honorem Virginis gloriosæ, quod etiam volumus in provincialibus capitulis observari, quando fieri poterit bono modo.

Ceremonies to be observed on entering the general chapter.

Congregati igitur vicarii et dicti custodes et discreti, feria vi. ante festum Pentecostes, quiescant et deliberent usque in mane diei sequentis, et tunc, audita missa, ingressi capitulum, cantent hymnum, "Veni "Creator Spiritus." Deinde dicatur versus, "Emitte "Spiritum Tuum," oratio, "Deus, qui corda fidelium." Tunc literæ testimoniales custodum et discretorum vicario generali et vicariis provincialibus præsententur.

Examination of conduct of vicar general.

Postea tractent de correctione ipsius vicarii generalis. Ipse vero vicarius generalis se accuset coram omnibus, et postea egrediatur. Quo egresso, vicarius provincialis in cujus provincia celebratur capitulum, de ejus statu et defectibus inquirat; vel si ipse vicarius provincialis defuerit, custos vel discretus illius provinciæ hanc inquisitionem faciat et cætera. Quo revocato, ad electionem procedatur juxta ordinationem domini Eugenii Papæ Quarti, prout superius est expressum. Ita quod, inclusis electoribus, nulla eis alimenta ministrentur, donec providerint, ut oportet, de electione ipsius vicarii generalis. Feria 2ª post Pentecosten mane cantetur missa de Spiritu Sancto, qua cantata, intrent fratres locum capituli, et fiat sermo fratribus in communi. Quo completo, recitetur numerus fratrum defunctorum a tempore generalis capituli proxime præ-

The chapter to be shut in without food until a vicar-general has been chosen.

Preliminary ceremonies.

cedentis, pro quibus dicatur psalmus, "De profundis." In fine, "Requiem eternam," "Pater noster," "Et ne "nos," "A porta inferi," "Requiescant in pace," "Do- "mine exaudi," "Dominus vobiscum," oratio," "Ab- "solve." Numerus autem fratribus ibidem recitatus ad singulas provincias deferatur, ut in singulis provincialibus capitulis modo simili absolvantur. Hinc omnes, qui non debent interesse capitulo, exeant. Nullus alterius religionis vel professionis, nullusque sæcularis cujuscunque ordinis, dignitatis, conditionis vel vitæ, tractatibus capituli admittatur. Missi ad excusandum fratres, qui non venerunt, audiantur. Deinde fiat collatio super illis, quæ de provinciis ad capitulum sunt transmissa; et provideatur per generalem vicarium et diffinitores, de singulis ut omnibus, de correctione corrigendorum, de ordinatione ordinandorum. Et perquiratur diligenter qualiter regula et statuta in singulis provinciis fuerint custodita. Provideant etiam de mittendis de una provincia ad aliam ad morandum; et in fine assignetur locus generalis capituli sequentis. Et fiat communis confessio et absolutio; perseverantibus benedictio; apostatis anathematizatio. Deinde cantetur, "Te Deum laudamus," versus "Confirma hoc "Deus," et oratio, "Actiones nostras." In fine, "Per "Christum." Similis solennitas in fine provincialis capituli observetur. Quodcunque autem de cætero statutum fuerit in capitulo generali, sub sigillo generalis vicarii ad singulas provincias deportetur. Nihil autem grave contra aliquem fratrem ad capitulum generale portetur, nisi fuerit per provinciale capitulum discussum, et in scriptis sub sigillo authentico redactum. Similiter nec ad capitulum provinciale portetur aliquid, nisi per capitulum conventuale, modo consimili, examinatum fuerit, scriptum, et sigillatum.

Brethren of the order only to be admitted to the chapter.

Business to be transacted in the general chapter.

De Suffragiis Defunctorum:

Nonum Capitulum.

Of masses, &c. to be said for deceased persons in or connected with the order.

Statuimus ut pro omnibus fratribus in nostro ordine decedentibus quilibet sacerdos, nisi contingat eum languore vel itinere præpediri, qualibet hebdomada de mortuis celebret unam missam vel appropriatam collectam mortuorum; cæteri fratres clerici dicant vigiliam IX. lectionum. Laici vero centum "Pater noster" cum totidem "Ave Maria" Et si omittantur in una hebdomada, possint suppleri in alia. Ordinamus etiam quod pro fratribus nostris et familiaribus defunctis, quorum recommendatio facta fuerit in capitulo generali, quilibet sacerdos annuatim celebret unam missam de mortuis, quilibet frater clericus dicet L^a^ psalmos, et quilibet frater laicus C "Pater noster." Et pro vivis familiaribus missæ, psalmi, et "Pater noster," totidem persolvantur. Ordinamus quod pro Cardinali, qui in ordinis regimine decesserit, a quolibet sacerdote ordinis tres missæ celebrentur, et a quolibet clerico unum psalterium, et a quolibet laico CCC. "Pater noster." Et idem fiat pro generali ministro ordinis in officio ordinis decedente. Et pro illis qui vadunt ad capitulum generale, si contingat eos mori in via, una missa dicatur a quolibet sacerdote. Officium pro defunctis fratribus et benefactoribus, et pro illis qui in nostris cœmeteriis sunt sepulti, ter in anno solenniter celebretur, scilicet proxima die ante festum Beatæ Mariæ Magdalenæ, et proxima die ante festum Sancti Michaelis, et feria secunda post dominica Septuagesimæ. Simile officium fiat pro patribus et matribus omnium fratrum ultimo die feriali ante Adventum. Clerici vigilias, IX. lectionum et missam cantent: laici dicant C. "Pater noster." Ordinamus quod in quolibet conventu assignetur hebdomadarius, qui missam alternatim pro vivis et mortuis celebret, vel recommendet pro illis qui recommendantur ordini in qualibet regione. Item

singulis annis pro hospitibus, qui in itinere fratres recipiunt, infra octavam Beati Francisci in honorem[1] ipsius sancti approprietur missa conventualis unius diei et una privata a quolibet sacerdote, et a quolibet clerico L[a] psalmi, et a quolibet laico C. "Pater nos-" ter."

Friars to assemble round a dying brother.

Item ordinatur quod totus conventus vocetur et assistat fratri morienti, ejus exitum suis orationibus et suffragiis protecturus, et hoc quando bono[2] modo fieri poterit, judicio gardiani, et si totus conventus adesse non possit, major vel saltem magna pars ipsius vocetur secundum dispositionem præsidentis.

Masses for deceased officers.

Item ordinamus quod pro quolibet fratre in officio prælationis, gardiani, custodis, vel vicarii provincialis, aut generalis, decedente, a quolibet sacerdote, cui in morte præerat, dicantur tres missæ; et a quolibet fratre clerico semel vigiliæ IX. lectionum; et a quolibet laico C. "Pater noster" cum totidem "Ave Maria." Pro aliis autem fratribus, a quolibet sacerdote conventus in quo moriuntur[3] una missa dicatur, et vigiliæ a clericis, et "Pater noster" a laicis, ut prius persolvantur.

A record to be kept of deceased brethren and benefactors, and to be read each year in chapter.

Item liber defunctorum fratrum seu benefactorum specialium sicut consuetum est habeatur et legatur. In quo libro [scribantur] nomina et cognomina illorum, qui loca fratrum in toto vel in parte fundaverunt, aut fratribus ædificia construxerunt, seu construi fecerunt, vel eis notabilia donaria fuerunt elargiti, ipsaque beneficia eorundem anno quolibet in capitulo recitentur, et pro eorum animabus in speciali oretur.

Explicit abbreviatio statutorum tam papalium quam generalium. Deo gratias.

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[1] *honore*, MS.
[2] *bono* added in margin by another hand.
[3] *moritur*, MS.

Sequitur modus legendi declarationes et statuta:—

Quoniam in abbreviatione statutorum tam papalium quam generalium, 2° capitulo, ordinatur quod declarationes dominorum Nicholai tertii et Clementis quinti bis ad minus per integrum in anno legantur, et articuli de observantia paupertatis, et de non recipienda pecunia ex iisdem declarationibus quater in anno. Item in eadem abbreviatione, infra 6° capitulo, ordinatur, quod ipsa abbreviatio statutorum ad minus ter in anno legatur, ne ignorantia sit occasio fratribus delinquendi: idcirco hortatur vicarius provincialis, ut hoc ordinate fiat,[1] quod lectores mensæ sint solliciti ut ipsæ declarationes et statuta legantur temporibus infrascriptis, secundum modum hactenus consuetum et a patribus ordinatum.

Et primo, in capite mensium Januarii et Julii, declarationes domini Nicholai tertii et Clementis quinti cum ordinationibus cærimoniarum chori et refectorii per integrum legantur.

Item, in capite mensium Martii et Septembris, Maii et Novembris, articuli de non recipienda pecunia et observantia paupertatis, viz.: ex declarationibus domini Nicholai ab illo loco, "Porro cum regula ipsa expresse "contineat" usque ad illum locum exclusive, "Licet au- "tem contineatur in eadem regula." Item ex declarationibus domini Clementis ab illo loco, "Porro cum "dictus sanctus volens fratres suos," usque ad illud paragraphum exclusive, "Demum quia ex eo quod dicta "regula."

Item ipsa abbreviatio statutorum Papalium et generalium legatur in crastino Epiphaniæ, et in crastino dominicæ. "Quasi modo," et in crastino Omnium Sanc-

[1] *fiat* added in margin by another hand.

torum, expletis his, quæ de declarationibus legenda fuerint.

Hic[1] modus imprætermisse servetur, præterquam in dominicis diebus et festis duplicibus, et quando sæculares comedunt in conventu. Lectores autem mensæ, qui fuerint circa ista negligentes, jejunio panis et aquæ vel alias rigide puniantur.

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[1] The whole of this passage is added by a different hand.

(5.)

NECROLOGIUM CONVENTUS ABERDONENSIS ORDINIS FRATRUM MINORUM.

NECROLOGIUM CONVENTUS ABERDONENSIS.

KL.—*Januarius habet dies* XXXI.

A. *Circumcisio Domini.*

B. C. D. E.

F. *Epiphania Domini.*

[7.] Obitus reverendi patris Fratris Jacobi Petigreu ministri provincialis hujus provinciæ, patris utique famosi. In sacris enim apicibus illuminatissimus erat, ac totius religiositatis ex-
G. emplar perfulgidum. Antequam ministeriatus officium adeptus est, digne ac laudabiliter in officio provincialatus ter hanc rexit provinciam. Anno Domini 1518.

A. B.

[10.] Obitus venerabilis fratris Fratris Alexandri Gray sacerdotis et confessoris, qui in divinis erat
C. valde fidelis et per omnia religionem concernentia multum zelosus. Obiit decimo Januarii, anno 1559, apud civitatem Aberdonensem in domo fratris sui domini Johannis Gray, et sepultus est in ecclesia cathedrali coram altare sanctæ Katharinæ in habitu.

D.

[12.] Obitus piæ memoriæ ac nobilissimi domini Willelmi Hey comitis de Errall, qui fuit præcipuus bene-
E. factor hujus conventus usque ad mortem inclusive. Hic fuit ad omnia fratrum necessaria paratissimus, qui etiam singulis annis magnam

eleemosynam in victualibus et carnibus contulit, et murum australem totius conventus in magna parte suis sumptibus construxit.

F. *Octava Epiphaniæ Domini.*

G. A. B.

[17]. *Anthonii Abbatis.*

Obitus piæ memoriæ Richardi Vaus domini de Many, qui dedit fundum hujus conventus.

C. Fratribus Minoribus, prout dicitur, potuit accepisse centum libras. Anno Domini 1478.[1]

D.

[19.] Obitus Alexandri Richardi inter speciales specia-

C. lissimi benefactoris, qui plusquam sexcentas libras contulit ordini in vita sua et signanter huic loco x. libras et ultra. Anno Domini 1479.

[20.] Obitus reverendi patris Fratris Ludovici Wyllem-

F. sone ministri provincialis, qui ministeriatus officium laudabiliter bis explevit, et in suo ministeriatus officio feliciter obdormivit. Sepultus in conventu nostro Edinburgensi. Anno Domini 1555.

G. *Agnetis Virginis.*

A. B. C.

[25.] *Conversio Sancti Pauli.*

Obitus venerandi patris Fratris Johannis Lytstar,

D. qui diu fratribus in gardianatu et bis in provincialatu laudabiliter præfuit. Vir erat devotus, columbinæ simplicitatis, lector in philosophia ac theologia singularis, præcoque divini verbi ferventissimus.

C. F. G. A. B.

[31.] Obitus domini Johannis Leis capellani confraternitatis nostri, qui in civitate Brethinensi vi-

[1] The whole of this entry is deleted. Richard Vaus founded the convent of Observants at Aberdeen in the year 1450.

ginti et eo amplius annis hospes fratrum fuit.
C. Singulis annis pro sua facultate nobis eleemosynam misit, et in morte omnia quæ habuit, exceptis vestimentis, puta 20 marcas, in eleemosyna pecuniaria ad usum fratrum reliquit, et alia vice 12 marcas misit conventui.

KL.—*Februarius habet dies* XXVIII.

D.

E. *Purificatio Mariæ.*

[3.] Obitus venerabilis viri magistri Roberti Valster-
F. stone præpositi de Bothanis, qui pro necessitatibus fratrum hujus conventus contulit xxvii. libras. Pro cujus anima fiant suffragia ut pro amico speciali.

G.

A. *Agathæ virginis et martyris.*

B. C. D.

[9.] Obitus honorabilis viri magistri Johannis Flescher cancellarii Aberdonensis, qui præter eleE. mosynam suam largam et annualem huic conventui concessam dedit pro structura domus nostræ borealis xx. libras monetæ usualis Scoticanæ: pro cujus anima fiant suffragia. Anno Domini 1520.

F. G. A. B.

C. *Valentini martyris.*

D. [E.][1] [F.] G. A. B. C. D. E. F. G. A. B. C.

KL.—*Martius habet dies* XXXI.

[1.] Obitus Fratris Johannis Strang sacerdotis et vitrifabri fidelissimi in suo artificio, qui multa
D. perfecit suum artificium concernentia in plerisque conventibus per provinciam, et specialiter in conventibus Sancti Johannis Arenensi, Elgenensi, et Aberdonensi, 1517.

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[1] *d* repeated in MS.

[2.] Obitus piæ memoriæ magistri Willelmi Ogilby quondam cancellarii Brechinensis, qui fuit ad
E. multos annos specialis hospes fratrum in civitate Brechinensi, qui etiam in obitu suo reliquit ordini nostro libros quamplurimos. Qui obiit confrater noster spiritualis, anno Domini MºCCCCºLXXXº.

F. G.

[5.] Obitus reverendi in Christo patris ac domini, domini Gavini Dunbair episcopi Aberdonensis, qui no-
A. vam ecclesiam funditus construxit, cujus constructuræ mille quadringentas marcas dedit. Insuper in sua morte decem marcas, calicem argenteum, et casulam de scarleto legavit. Qui obiit anno Domini Mº Vº XXXIIº.[1]

B.

C. *Thomæ confessoris.*

[8.] Obitus egregii viri magistri Duncani Burnet rectoris de Methleilz. Hic Fratrum Minorum pater fuit specialis, qui in vita sua singulis annis, quum[2] præerat ecclesiæ de Methlylz, dedit huic
D. conventui x. marcas cum diversis aliis eleemosynis, et vestimentum de scarleto pro summo altari, et unum vestimentum pro altaribus de eodem. Insuper circa finem vitæ suæ dedit ordini quadringentas marcas, quæ distribuebantur ita, videlicet, centum et octo marcæ pro conventu Sancti Andreæ; pro ædificatione ecclesiæ Sancti Johannis centum marcæ et novem; et huic conventui centum libræ; atque singulis aliis conventibus x. marcæ.[3] Qui obiit anno Domini 1552, ix. Martii.[4]

E. F.

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[1] A note in the margin by a later hand gives 1531 as the date.

[2] *qui* in MS.

[3] *Insuper . . . x. marcæ.* This passage has been erased to such an extent as to render the reading doubtful.

[4] This obit is apparently misplaced.

[11.] Obitus piæ memoriæ Roberti Colane, qui suis expensis dormitorium pro magna parte construxit,
G. et singularis benefactor ordinis usque ad mortem extitit. Qui obiit anno Domini [1481].[1]

A. *Gregorii Papæ.*

B. C. D. E. F. G.

A. *Joseph confessoris.*

[20.] Obitus piæ memoriæ Mariotæ Chalmer, quæ annis plurimis usque ad mortem præcipua mater hujus conventus fuit; et quasi totam vitam
B. suam in obsequiis fratrum exposuit; et tandem in habitu ordinis in nostram ecclesiam coram altari Beatæ Virginis sepulta, anno Domini 157.[2]

C. D. E.

[24.] Obitus honorabilis viri Andreæ Ravyne de Davolz, qui quasi a principio dedicationis hujus conventus usque ad mortem singularis benefactor
F. extitit huic conventui in victualibus et eleemosynis pecuniariis pro fratrum necessitatibus. Insuper in sua vita contulit pro structura conventus xx. marcas. In morte vero reliquit xxiiii marcas. Qui obiit anno Domini 1519.

G. *Annuntiatio Mariæ Virginis.*

A. B. C. D.

[30.] Obitus devoti et simplicis patris Fratris Alexandri Redy sacerdotis et confessoris, qui usque
E. ad extremum vitæ suæ, die noctuque Deo serviens, exemplarique conversatione, secutus est sanctam communitatem. Obiit anno Domini 1529.

F.

KL.—*Aprilis habet dies* XXX.

G.

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[1] 181 in MS.

[2] So in MS., for some date between 1450 and 1560.

[2.] Obitus piæ memoriæ magistri Adæ Gordon quon-
A. dam rectoris de Kinkell, qui in vita sua, quamdiu fuit compos sui, a multis annis fuit beneficus valde isti conventui, et etiam conventui Elginensi:[1] de cujus eleemosyna, postquam fuit mente captus, diversis annis hic annuatim habuimus x. marcas in necessariis nostris, quam eleemosynam Episcopus fecit nobis dari considerans magnam eleemosynam quam ipse fecit nobis in sua prosperitate. Qui obiit anno Domini 158.[2]

B. C. D. E. F. G. A.

[10.] Obitus reverendi patris Willelmi Steuart episcopi Aberdonensis qui nostri semper ordinis ferventissimus zelator, quousque extremum edidit spiritum, extitit; qui cotidianis eleemosynis
B. nostris necessitatibus subvenit, omniumque fratrum curam egit, ut mater nutrit filios suos sic eos sinu paternæ consolationis fovebat, proque fratribus infirmis infirmariam suis impensis construxit, et pro comparatione fundi ex parte ecclesiæ boreali xl. libras contulit. Cum multis aliis beneficiis nos semper summo amore prosecutus est. Obiit anno Domini 1545.

C.

D. *Vincentii confessoris.*

E.

[14.] Obitus venerabilis patris hujus conventus gardi-
F. ani Fratris Georgii Lythtone, viri vitæ laudabilis et valde exemplaris opere et sermone, qui circa spatium 18 annorum fratrum regimen in diversis locis hujus provinciæ laudabiliter gessit sub continuis et gravissimis laboribus, a quibus tandem feliciter quievit in Domino in conventu Edinburgensi, anno Domini 1499.

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[1] *Elgensi*, MS. | [2] Sic, MS.

G. A. B. C. D. E.

F. *Tiburcii et Valeriani martyrum.*

E. A.

B. *Aniceti*[1] *Papæ et martyris.*

C. D. E. F.

[29.] Obitus venerabilis viri magistri Willelmi Crethtone rectoris de Une, qui ultra eleemosynas in
G. vita sua largas in morte xl. libras legavit, ex quibus pro magna parte murus borealis horti nostri inferioris fuit constructus.

A.

KL.—*Maius habet dies* xxxi.

B. C.

D. *Inventio sanctæ crucis.*

E. F.

G. *Johannis ante portam.*

A. B. C. D. E. F. G.

A. *Bonifacii martyris.*

B.

[16.] Obitus honorabilis viri Johannis Forbes quondam domini de Peslego, qui amicissimus fuit ordini
C. et huic conventui beneficus in vita et morte, qui obiit anno Domini millesimo quingentesimo quinquagesimo sexto, xvi° Maii. Pro cujus anima fiant suffragia.

D. E.

[19.] Obitus venerabilis dominæ Margaretæ Chalmer dominæ de Finlater et Drum, quæ contulit pro
F. necessitatibus fratrum xx. libras, alia vice xvii., et iterum x. libras, item cochlear argenteum. Anno Domini 1532.

G. *Bernardini confessoris.*

A. B. C. D.

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[1] *Anaceti*, MS.

[25.] *Translatio Sancti Francisci.*

Obitus magistri Johannis Maytland subdecani Roscensis, qui dedit pro structuris hujus conven-
E. tus infra mediam partem unius anni centum marcas. Pro cujus anima fiant suffragia specialia. Qui obiit anno Domini 1518.

F. G. A. B. C. D.

KL.—*Junius habet dies* XXX.

E. *Marcellini cum sociis.*

F. G. A.

[5.] Obitus honorabilis viri Willelmi Chalmer de Balnacrag sepulti nobiscum ante altare Beatæ Virginis. Qui dedit xx. libras pro necessitati-
B. bus conventus et fabrica loci, et viii. libras pro calice faciendo ad dictum altare. Insuper reliquit usibus fratrum lectum de plumis cum reliquis lectisterniis in quibus obiit. Anno Domini 1516.

[6.] Obitus venerabilis viri magistri Duncani Chalmer filii prædicti Willelmi, qui ultra eleemosynas
C. sæpius erogatas tandem xx. libras dedit pro fratrum necessitatibus, et seipsum nobiscum sepeliri[1] mandavit.

D. E. F. G.

A. *Barnabæ apostoli.*

B.

[13.] Obitus devoti ac zelosi patris Fratris Johannis
C. Quhitfurd, sacerdotis, prædicatoris, et confessoris.

D. E. F. G. A. B. C. D.

[22.] Obitus devoti ac simplicis patris Fratris Walteri
E. Leche, sacerdotis, prædicatoris, et confessoris sæcularium.

F.

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[1] *sepelire*, MS.

[24.] *Nativitatis Johannis Baptistæ.*

Obitus honorabilis viri Johannis Murray, qui dedit pro structura hujus conventus una vice
G. simul xx. libras, præter parvas eleemosynas. Pro quo atque uxore ejus fiant specialia suffragia.

A. B. C. D.

[29.] Obitus dominæ Jonetæ Patersone relictæ quondam domini Alexandri Lauder militis, quæ multas largas eleemosynas ordini dedit, diuque per-
E. severavit, et in testamento centum marcas legavit, quas iste conventus obtinuit. Sed et præter testamentum bonam interim eleemosynam ex bonis ejus ordo acquisivit. Anno Domini 1534 obiit.

F.

KL.—*Julius habet dies* xxxi[1].

G.

A. *Visitatio Virginis Mariæ.*

B. C. D. E. F. G. A.

[10.] Obitus probi patris in senectute bona, scilicet Fratris Willelmi Fleming sacerdotis et prædicatoris, qui, completo Edinburgi et in Sancto
B. Andrea decennio sub observantiæ nostræ jugo, tandem in hoc conventu 34 annis continue Domino Deo fideliter die et nocte deservivit in divinis laudibus et exactissima sanctæ communitatis sequela. Anno Domini 153.[2]

C. D.

[13.] Obitus devoti, zelosi, et exemplaris fratris Fratris Willelmi Lesle sacerdotis et cantoris, in divi-
E. nis fidelis, ætate juvenis, moribus compositi, corpore decori. Anno Domini 153.[3]

F. G. A. B. C. D.

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[1] *xxx.*, MS.

[2] *Sic* MS. for some date between 1500 and 1560.

[3] *Sic* MS.

[20.] Obitus devoti et zelosi fratris Fratris Alexandri
E. Marchel sacerdotis, in pluribus communitati utilis. Anno Domini 1526.

F. G.

[23.] Obitus venerabilis viri domini Willelmi Elphinston rectoris de Clat, hujus conventus amici specialissimi, qui, præter suas eleemosynas an-
A. nuales largas in pecunia et aliis, dedit huic conventui calicem pretiosum valentem xxii. libras ad minus, et ad constructionem gabuli chori veteris x. marcas, ac in fine dierum suorum pro constructione ecclesiæ nostræ novæ deposuit centum libras in pecunia numerata; insuper et in suo testamento reliquit nobis xx. libras, cum quatuor bollis brasii. Pro cujus anima fiant suffragia honorifice uti bene meruit. Anno Domini 1528.

B. C.

D. *Annæ viduæ, martyris.*

E. F.

G. *Marthæ virginis.*

A. B.

KL.—*Augustus habet dies* xxxi.[1]

[1.] Obitus magistri Roberti Schand rectoris de Alnes, qui, præter pluries elargitas eleemosynas, par-
C. tem borealem horti inferioris emit; dorsum altaris Beatæ Virginis fieri fecit; et togam de chamleto dedit. Pro cujus anima oretur.

[2.] Obitus piæ memoriæ venerabilis patris Fratris Roberti Bailze viri profundæ humilitatis, patientiæ, et ardentis charitatis, hujus conventus
D. quondam gardiani, a fratribus, quibus in vita præfuit, propter ejus mansuetam conversationem singulariter prædilecti. Anno Domini 1510.

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[1] *xxx.*, MS.

[3.] Obitus reverendi patris Fratris Andreæ Carnys ministri provincialis provinciæ Scotiæ, patris utique famosi, in sacris enim apicibus multum
E. eruditus et illuminatus, ac in jure canonico apprime expertus, et totius religiositatis exemplar præfulgidum; qui ministeriatus officium digne ac laudabiliter quater explevit; et in suo ministeriatus officio feliciter obdormivit. Sepultus in conventu nostro Edinburgensi coram summo altari. Anno Domini 1543.

F. G.

A. *Transfiguratio Domini.*

[7.] Obitus devoti patris Fratris Alexandri Van prædicatoris et confessoris, qui in diversis con-
B. ventibus pro communi bono multos labores ac graves portavit. Anno Domini 1523.

C. D.

[10.] Obitus probi patris in senectute bona Fratris Francisci Jamissone sacerdotis, prædicatoris, et
E. confessoris, patris utique devoti, exemplaris, et zelosi. Qui obiit in die sancti Laurentii, anno Domini 1557.

F.

G. *Clarœ virginis.*

A.

[14.] Obitus piæ memoriæ venerabilis patris Fratris David Crannoth, qui obiit in Anglia vicarius provincialis hujus provinciæ, necnon et com-
B. missarius reverendi patris vicarii generalis cismontani. Hic primo fuit medicus corporum, præcipue Jacobi regis Scotorum secundi et Margaritæ reginæ. In eorum oculis gratiosus erat: deinde factus conventualis et medicus animarum. Anno Domini 1472.

C. *Assumptio gloriosœ Virginis Mariœ.*

D.

[17.] Obitus venerabilis patris Fratris Gerardi de Taxalia, qui fuit unus de primis patribus, qui
C. portaverunt[1] sacram observantiam ad regnum istud. Qui semper perseveravit[2] in hac provincia ad xii. annos, et obiit in isto conventu vicarius conventus. Anno Domini 1473.

F. G.

[20.] *Bernardi Abbatis.*

Obitus Elyzabeth Vindegatis matris religionis nostræ, quæ contulit pro utilitate conventuum nostrorum in calicibus, ornamentis, candelabris,
A. imaginibus, campanis, ac in aliis diversis necessariis, ultra tria millia marcarum monetæ Scoticanæ. Quapropter pro ejus anima et suorum fiant suffragia devota, videlicet missæ, vigiliæ, et "Pater noster," ut consuetum est. Anno Domini 1493.

[21.] Obitus venerabilis ac zelosi patris Fratris Jacobi Wincister, qui in officiis[3] gardianatus et cus-
B. todis in Galliis fato cessit, existens gardianus hujus conventus Aberdonensis. Obiit autem vicesimo Augusti, anno Domini 1553.

[22.] Obitus venerabilis presbyteri magistri Duncani Scherar rectoris de Clat, qui, præter occur-
C. rentes eleemosynas, contulit pro fratrum structuris et necessitatibus in numeratis pecuniis supra quadraginta libras, et ad multos annos vinum pro missis dedit celebrandis.

D. E.

F. *Ludovici Regis Franciæ.*

C. A. B. C. D. E.

KL.—*September habet dies* xxx.

F.

[2.] Obitus venerabilis patris Fratris Johannis Richardi, qui fuit unus de primis fratribus qui

[1] *portavit*, MS
[2] *perseveraverit*, MS.
[3] *officio*, MS.

portaverunt sacram observantiam ad istud
C. regnum. Qui accepit locum in Edinburgo, et in Sancto Andrea locum secundum, et istius tertii loci fuit causa principalis, et est sepultus in ecclesia Sancti Nicolai prope summum altare. Anno Domini 1469.

A. B.

[5.] Obitus venerabilis viri domini Thomæ Myrton archidiaconi Aberdonensis, qui contulit ad augmentum conventus terram suam inter ter-
C. ram Andreæ Culon et conventum a parte occidentali jacentem, valoris septuaginta marcarum, ad orandum pro anima reverendi patris in Christo Willelmi Elpynston Aberdonensis Episcopi, anima sua, parentumque suorum animabus omniumque fidelium defunctorum. Anno Domini 1515.

D. E.

F. *Nativitatis Mariæ virginis.*

[9.] Obitus David Colison piæ memoriæ, qui contulit particulam quandam tenementi sui pro
G. ampliatione claustri. Pro cujus anima primogenitus ejus construxit transitum ad chorum, et alias largas eleemosynas fecit. Anno Domino 1481.

[9.] Obitus Jacobi quarti illustrissimi regis Scotiæ in conflictu Flodinensi, qui construxit locum nostrum Stirlingensem, necnon nostræ sacræ observantiæ principalis protector fuit. Pro quo fiant specialia suffragia. Anno Domini 1514.[1]

[10.] Obitus Elizabeth Barla dominæ de Elphinston
A. et de Forbos, quæ dedit unum calicem altari beati Francisci valoris xx. librarum. Anno Domini 1518.

B[C.] D. E.

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[1] *Sic*, MS., for 1513.

[15.] Obitus Fratris Patricii Stalkar devoti et ex-
F. emplaris, qui fideliter laboravit pro isto conventu ad xxvi. annos. Anno Domini 1512.

[16.] Obitus Fratris Walteri Leydes carpentatoris,[1] qui fideliter pro isto conventu construxit cam-
G. panile et cellas fratrum, et multa alia bona fecit. Anno Domini 1469.

A. *Stigmatum Sancti Francisci.*

B. C.

[20.] Obitus Fratris Johannis Leydes laici et carpentoris,[1] qui fideliter laboravit in sua arte tam pro
D. isto loco quam pro aliis locis, qui erat frater devotus et zelosus. Anno Domini millesimo quadringentesimo quinquagesimo nono.

E. *Matthæi Apostoli et Evangelistæ.*

F.

[20.] Obitus Fratris Johannis Lothon devoti valde et exemplaris, qui multa scripsit pro communitate hic et etiam in Sancto Andrea. Anno Domini MCCCCLXXIII.

[23.] Obitus Fratris Willelmi Marschel devoti et ex-
G. emplaris. Anno Domini MCCCCLXIX.

[23.] Hic oretur pro anima magistri Alexandri Gordyn vicarii de Manys apud Dunde, qui in vita sua nostro conventui Sancti Andreæ fuit multum beneficus. Pro cujus anima post mortem contulit magister Duncanus Bwrnat Rector de Mechlek xiiii. libras pro structura et utilitate conventus. Obiit Anno Domini 1532.

[24.] Obitus devoti patris confessoris Fratris Alexandri
A. Blair. Anno Domini 1549.

B. C.

D. *Elzearii confessoris.*

[28.] *Memoria benefactorum fratrum et sororum or-*
E. *dinis.*

F.

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[1] *Sic* in MS.

G. *Jeronimi confessoris et doctoris.*
KL.—*October habet dies* xxxi.
A.
[2.] Obitus fratris Duncani Alexandri multum devoti, hu-
B. milis, et exemplaris. Anno Domini MCCCCLXXXIIIº.
C.
[4.] *Francisci confessoris.*

Oretur in speciali pro honorabili domina Elyzabeth Lewyntown domina quondam de Suthwan prope Sanctum Johannem, quæ largas
D. eleemosynas diversis conventibus contulit, ut huic conventui contulit in uno anno quadraginta marcas.
E.
[6.] Obitus illustrissimi viri Magistri Alexandri Gallovay[1] fani Kinkelliæ quondam ministri. Qui divinum ut Franciscum summo est affectus honore, ita intra[2] illius octavas ad patriam migravit supernam. Is domum laudi divini Francisci dicatam, Gavini Dunbair sumptibus, erexit. Necnon et suis [expensis][3] aram in divi Johannis Baptistæ honorem omnifariam cælamine vel toreumate variegari fecit, ut, sua accurata cura, illustribus actis vel factis Gavini Dunber, Aberdonensis dudum præsulis, positus sit finis. Hic itaque Alexandri vitæ terminus erat. Cæterum pauperum omnium et præsertim Minorum inopiæ succurrit, qui quælibet
F. per lustra Minorum usibus quinquaginta erogavit marcas. Ad superos properans quadraginta reliquit. Quam possim amanter vos

[1] Two forms of this obit are given. In the MS. they cover the whole of the page which includes the spaces lettered *e*, *f*, *g*. The date letter *f* is probably intended to apply to both.

[2] *in*, MS.

[3] See second form of this obit.

fratres hortor Galloway Alexandri exequias celebrare omnes, cui hodie infelix mors exitiale injecit telum.

6. Obitus illustrissimi viri Magistri Alexandri Gallovay ecclesiæ de Kinkell quondam rectoris, qui nostrum semper affectus[1] est ordinem summo honore, ita ut intra octavas fundatoris præfati
F. ordinis ad patriam migravit supernam. Is itaque ecclesiam novam laudi divi Francisci dicatam Gavini Dunbeir episcopi sumptibus erexit, necnon et suis expensis aram in Sancti Johannis Baptistæ honorem construi fecit. Cæterum quælibet per lustra fratrum usibus quinquaginta erogavit marcas; tandem ad superos properans triginta marcas reliquit pro necessitatibus fratrum. Quam possim amanter vos fratres hortor præfati Alexandri exequias celebrare omnes, cui hodie infelix mors exitiale injecit telum, 1552.

G. A. B. C.

[11.] Hic oretur in speciali pro Egidia Blair domina de Row, et anima Jacobi Kennedy sponsi ejusdem, ac pro animabus illorum pro quibus
D. voluit orari. Quæ quidem Egidia pro intentionibus supradictis contulit, de pecunia numerata, pro constructione hujus novæ ecclesiæ aliisque fratrum necessitatibus cxx. marcas. Anno Domini 1537.

E. F. G. A. B. C. D. E. F. G.

[22.] Obitus Fratris Alexandri Merser devoti valde et
A. exemplaris, filii et hæredis quondam Roberti Merser, domini de Ennyrpeffyr in Strathherne. Anno Domini M°CCCC°LX°IX°.

B. C. D. E. F. G. A. B. C.

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[1] *effectus*, MS.

KL.—*November habet dies* xxx.

D. *Commemoratio animarum.*

E. F. G. A. B.

C. [7.] Obitus devoti Fratris Jacobi Elphistone,[1] prædicatoris et confessoris. Anno Domini M°V°LIII°.

D. E.

F. *Martini episcopi.*[2]

G. A. B. C. D. E. F. G. A. B. C.

[D. E. F. G. A. B.][3]

C. [28.] Obitus venerabilis viri magistri Jacobi Lyndesay archidiaconi Aberdonensis, qui jacet in conventu nostro Edinburgensi; ex parte cujus iste conventus habuit lxx. volumina in asseribus bene ligata, et victualia, exceptis suis cotidianis eleemosynis dum vixit, et cistam magnam cum tribus foliis notabilem. Anno Domini 1495.

D. E.

KL.—*December habet dies* xxx.

F. G. A.

B. [4.] Obitus devoti Fratris ac zelosi Fratris Johannis Thomson laici artis carpentariæ, qui circa ea, quæ sunt artis suæ et latomorum, fidelissime laboravit ultra sæculares illarum artium, nec quicquam cibi aut potus, occasione laborum[4] aliqua, extra communitatem accepit, sed in communitate cibus ejus, pro majori parte, erant aliorum reliquiæ fratrum, nec aliquis eo parcior in communi refectione, vigilque valde erat in omni opere bono, parvique somni.

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[1] *Sic* in MS.

[2] An error, the 11th of November being St. Martin's day.

[3] The leaf containing these letters has been cut out. There seems to have been an entry on the 26th (*a*).

[4] *loborum*, MS.

[5.] Obitus devoti fratris Fratris Willelmi Gilrwif
C. sacerdotis, qui obiit in sua florida juventute, anno Domini M.CV.LV.

D. E. F. G. [A. B. C. D. E. F. G. A. B. C. D. E.][1]
F.

[23.] Obitus magistri Thomæ Halkarston præpositi
E. de Crithton, a quo habuimus xxxiiii. [marcas], anno Domini 1516.

A. B. C. D. [E. F. G. A. B. C.][2]

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[1] Two leaves (twelve days) are wanting here.

[2] The last leaf has been cut out.

(6.)

CHRONICON AB ANNO 1189 AD 1556, EX REGISTRO FRATRUM MINORUM LONDONIÆ.

CHRONICON AB ANNO 1189 AD 1556, EX REGISTRO FRATRUM MINORUM LONDONIÆ.

Ricardus Primus.

A° Domini M[CLXXXIX].

Her followth the names of the bayles, custos, mayers, and shreff[es] of the citte of London from the tyme of Kynge Richard the furst s.[1] . . . Cure de Lyone, wyche was crownyd the iii^de^ daye of September the yere [of] our Lorde God MCLXXXIX, the furst yere of hys Rayne.

Baylys: Henry Cornehylle, Richard Reiuery, P^io^ A°.[2]

Thys yere beganne the order of our Lady in Pruce, and this yere the Jues ware commandyd owte of Yng-londe.

John Herlyone, Roger Deuke, ii° A°.

William Hawerelle, John Bucknot, iii° A°.

Nicolas Duke, Peter Nevelyne, iiii° A°.

Rober[3] *Duke, Richard Fiztalyne,* v° A°.

Custos: William Fizt Isabelle, William Arnulphy, vi° A°.

Robert Beysaunt, Jokelle Josne, vii° A°.

In this yere the kynge went in-to the Holy Londe and toke the citte of Akers, Porch . . . . and Babilone, the yere of our Lorde God M^l^.CLXXXXVI.[4]

Garrard de Antioche, Robert Durant, viii° A°.

In this yere was one William with the longe berde take out of Bowe churche and put to dethe for herysey. One t[aken] out] of Bow [Church].

Roger Blont, Nicholas Duke, ix° A°.

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[1] The MS. has suffered considerably from fire, and the marginal notes are in many cases burned away.

[2] The year in this chronicle is the year of the London mayoralty and begins on the 28th of October.

[3] *Sic,* MS.

[4] Richard reached England in 1194.

A.D. 1198. In this yere beganne the Order of the Trenyte.

Constantine Arnalde, Robert Belle, x° A°.

The dethe of [King] Richard the furst. In this yere this nobylle kynge and gret warryar dyssesyd in France comynge homward, by the hurte of a qwarrelle, the iii^de^ daye of September; and hys harte byrryd at the hye auter at Rome,[1] and hys body at Fonteuerard.

[John.]

Kynge John. The names of Wardyns, Bayles and Custos of London from the begynnynge of Kynge John, brothar vn-to Richard, the wyche was crownyd vpon the Assencion daye, the yer of our Lorde God M^l^.CLXXXXIX.

Arnolde Arnulphe, Richard Bartylmew, P^io^ A°.

The losse of [Nor-] mandy. In this furst yere he lost Normandy and Angeoy, and euery ploughe lond tasked at iii^s^. for to gete it a-gayne.

Rober[2] *Dorset, James Bartylmew the furst Alderman,* ii° A°.

xxxv. men swo[rn] to [main]-tayne the assye[s in] London. Thys yere was chosyn by the wyse men of the citte of London xxxv. men, and sworne to mayntayne the assies in London.

[3] *Normandy Blounde, John Ely,* iii° A°.

Simon de Aldermanbury, William Alys, iiii° A°.

Gret rayne, thunder, etc., and furst enter-d[ict]. This yere felle gret raynes, and gret thunder, lytenynge, and hayle-stones as gret as eggys, that dystroyd cornes [and] fruttes; and fowlles seynge flyenge in the eyer berynge burnynge coles and brent many huses. And that yere the londe was enterdytyd.

Walter Ermery,[4] *William Chaumbyrleyne,* v° A°.

Thomas Haverhylle, Hamonde Bronde, vi° A°.

Fratres Prædicatores.[5] Thys yere beganne the order of Freer Prechars.

The gret [winter] and frost. And thenne was a gret wynter of frost and colde that lastyd from new-yeres daye vn-to our lady day the Annunciacion.

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[1] Rouen.

[2] *Sic* MS. in many places.

[3] Fabyan places these in the 4th year, and Simon de Aldermanbury and his colleague in the 3rd year.

[4] Stowe gives *Walter Browne*; so the *Liber de Antiq. Leg.*, &c.

[5] In a later hand.

[*John*] *Walgrave, Richard Wynchester,* vii° A°. A.D. 1205.

This yere alle pleys longynge vn-to the crowne ware pletyd at the Tower of London.

[*Joh*]*n Holylonde, Edmond Fyztgarard,* viii° A°.

[*Ro*]*ger Wynchester, Edmonde Hardelle,* ix° A°.

Thys yere the londe was interdytyd. And this same yere was borne Henry the [eldest] sonne to kynge John. And this yere beganne the names of mayeres and sheffys[1] in the citte of London.

The furst mayer: Henry Alwyne, mayer vi. *yeres together.*

Peter Docke, Thomas Fyztnelle, Shreffys, x° A°.

Peter Yonge, William Englonde, Shreffys, xi° A°.

Thys yere the londe was reconciled, and the interdyccioun relesyd.

Adam Whytby, Stephin Legrasse, Shreffys, xii° A°.

Joice Fez Pers, John Gerlond, Shreffys, xiii° A°.

Thys yere was gret dyscencioun betwene the kynge and hys lordes; and Lewys the kynges sonne of France dyd moche harme in Ynglond. Southewarke, the bregge, with moche of the citte was brent. Moche of the citte burnte

Raffe Eylonde, Constance Firzt Juyne, Shreffys xiiii° A°.

Roger Fythe Alyne, Mayer. Mayer.

Martyne Fythe Alys, Peter Bate, Shreffys, xv° A°.

Thys yere at Candelmas the kynge sheppyd at Porchesmothe and sayled to Peytoo.

Serle Mercer, Mayer. Mayer.

Salon Basynge, Hew Basynge, Shreffys, xvi° A°.

Thys yere beganne the Freer Minors in Ynglond.

William Hardelle, Mayer. Mayer.

John Trauers, Andrew Newlond, Shreffys, xvii° A°.

Thys yere this kinge John was powsynd at Worseter; and whanne he hade raynyd xvii. yeres he dyde, and is burryd there in the monkes before the hye auter. The powsenyng of King John falce.[3]

[1] *Sic* in MS.

[2] Not until the next reign (1224). See Vol. I. p. 5.

[3] Added in margin by a later hand.

A.D. 1216. [HENRY III.]

[King] Henry iii. And here beganne the rayne of kynge Henry the third, sonne vn-to kynge John.

Mayeres. *James Alderman, Salomon Basynge, Mayeres.*

Bennet Sent Clere, William Bluntrauers, Shreffys, i° A°.

Thys yere was Walis interdityd, and Lewys of France had M[l] marke of syluer for his rewarde.

Serle Mercy,[1] vi. *yeres mayer.*

Thomas Bokerylle, Raffe Elyland, Shreffys, ii° A°.

John Vielle, John Spicer, Shreffys, iii° A°.

[C]s of euery plow-[lan]d. Thys yere the kynge had of euery ploughelond C[s]. And the same yere Thomas Becket removyd vppe behynde the hye auter in Cristes churche in Cantorbery.

Richard Wymbildes, John Vyelle, Shreffys, iiii A°.

Richarde Renger, John Yonge, Shreffys, v° A°.

Thys yere the kynge Henry the iii[de] was crownyd at Glossytor.[2] And alle pleys longynge [to] the crowne was pletyd in the Tower of London. And the castelle of Bedf[ord] was dystroyd.

And this yere on sent Lewys daye was soche a stro[ng] wynde in the northe-est that it overturnyd houses, toweres, trees, and in the ayer was sene fyere draggons and sprettes flyenge. And this yere began the ordere of the Freeres Carmelyttes.

Richard Renger, Thomas Lamberte,[3] *Shreffys,* vi° A°.

Mayer. *Richerd Renger,*[4] *Mayer.*

William Joyner,[5] *Thomas Lambert, Shreffys,* vii° A°.

Thys yere came the Freeres Minors in-to Ynglond.[6] And a man of Oxenford feynyd hym to be Cryst, and was crucifyed at Addurbury.

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[1] *Robert Serle, Mercer,* Fabyan.

[2] Should be *Westminster,* and the date 17 May 1220.

[3] *Joseus le Josne,* Fabyan.

[4] *Robert Serle,* Fabyan.

[5] *Richard Joyner,* Fabyan; but see Eccleston, p. 18 in the present volume.

[6] Wrongly inserted under this year.

John Trauers, Andrew Buckrelle, Shreffys, viii° A°. A.D. 1224.
Andrew Buckerelle, Mayer.[1]
John Trauers, Roger Dewke, Shreffys, ix° A°.
Martyn Fyzt William, Henry Cobham, Shreffys, x° A°.
Stephin Buckerelle, Robert Wynchester, Shreffys, xi° A°.
Roberte Yonge, Richard Walter, Shreffys, xii° A°.
John Wynborne, Mihylle de Sancta Elena, Shreffys, xiii° A°.
Walter Russelle, Walter Edmonton, Shreffys, xiiii° A°.
Gerrarde Batte, Simonde Anery, Shreffys, xv° A°.
Roger Blunt, Raffe Asheby, Shreffys, xvi° A°.
Rober[2] *Renger, Mayer.* Mayer.
John Norman, Gerarde Batte, Shreffys, xvii° A°.
Roberte Hardelle, Henry Cobham, Shreffys, xviii° A°.
Jordayne Goner, John Tholosane, Shreffys, xix° A°.
Gerard Cordwayner, John Wilhalle, Shreffys, xx° A°.
William Joyner, Garrarde Batte, Mayeres. Mayeres.
Raymonde Bongay, Raffe Asby, Shreffys, xxi° A°.
John Gesors, Michaelle Cony, Shreffys, xxii° A°.
John Wyle, Thomas Durysone, Shreffys, xxiii° A°.
Raynolde Bungay, Mayer. Mayer.
Johnsone John, Raffe Asheby, Shreffys, xxiiii° A°.
Raffe Ashby, Mayer. Mayer.
Hughe Blunt, Adam Basynge, Shreffys, xxv° A°.
Myhylle Cony, Mayer. Mayer.
Raffe Spycer, Nicolas Batte, Shreffys, xxvi° A°.
John Gesones, Mayer. Mayer.
Roberte Cornehylle, Adam Butler, Shreffys, xxvii° A°.
[Sim]ond Mary, Laurens Frowyke, Shreffys, xxviii °A°.
[Jo]hn Vyelle, Nicolas Batte, Shreffys, xxix° A°.
[Ni]colas Jesay, Geffery Wynchester, Shreffys, xxx° A°.
[Ra]ffe Hardelle, John Tholosane, Shreffys, xxxi° A°.

[1] From this point to the end of the reign of Richard II. the differences between the list of mayors and sheriffs given in this chronicle and the lists furnished by Fabyan, Stowe, &c. are too numerous for indication; but it may be observed that as far as the year which is here called the 20th the names of the sheriffs are wrongly paired, and all are not inserted. Most of the mayors' names have been burned away.

[2] *Sic* in MS.

A.D. 1250. [*Hu*]*mfry Basse, William Richard, Shreffys,* xxxii° A°.
Laurens Frowyke, Nicolas Bate, Shreffys, xxxiii° A°.
William Dureson, Thomas Wymborne, Shreffys, xxxiiii° A°.
John Norhacton, Richard Pycard, Shreffys, xxxv° A°.
Raffe Ashewy, Robert Lynton, Shreffys, xxxvi° A°.
Stephen Doe, Henry Walmonde, Shreffys, xxxvii° A°
Michelle Buckerelle, John Meyour, Shreffys, xxxviii° A°.
Richard Ewylle, William Ashwy, Shreffys, xxxix° A°.
Roberte Cateloyne, Thomas Feth Richard, Shreffys, xl° A°.

Of the Jew that wold not be tane owte of the prive on the Sattorday, etc.

Thys yere a Jew felle in-to a drawte vn a Satordaye, and he wolde not be drawne owte that day for the reuerens of hys Sabbot day, and sir Richard Clare, that tyme beynge erle of Gloucheter, seynge that he wolde not be drawne owte that day, he wolde not suffer hym to be drawne owte vn the Sonday, for the reuerens of the holy Sonday, and soo there the false Jue perished and dyde therein.

[*John*] *Gesone, Mayer.*
John Adrian, Robert Cornehylle, Shreffys, xli° A°.
William Ansone Richard,[1] *Mayer.*
Adam Browneynge, Henry Coventre, Shreffys, xlii.° A°.
John Northamton, Richard Pycard, Shreffys, xxliii° A°.
Thomas Futh Thomas, Mayer.
John Taylor, Richard Wawroke, Shreffys, xliiii° A°.
Robert Mounpilleres, Osberte Stokesley, Shreffys, xlv° A°.
. . . hard Ware, Custos.
Thomas Pafford, Edward Blount, Shreffys, xlvi° A°.
Peter Armyger, Roberte Rokkesley, Shreffys, xlvii° A°.
[*W*]*illiam Sowrchard, Mayer.*
John Lynde, John Walrauyn, Shreffys, xlviii° A°.
John Adrian, Lucas Batencote, Shreffys, xlix° A°.
Henry Fythe[2] *Thomas, Mayer.*
Walter Huyn, Willyam Duresme, Shreffys, l° A°.
Thomas Basynge, Robert Cornhylle, Shreffys, li° A°.

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[1] *William fiz Richarde,* Fabyan. | [2] *Thomas fiz Thomas,* Fabyan.

[*Jo*]*hn Adrian, Mayer.* A.D. 1270.
Walter Plete, Philyppe Taylor, Shreffys, liii° A°.
Gregory Rockesley, Henry Walche, Shreffys, liii° A°.[1]
Walter Henry, Mayer.
John Bentley, Richard Pares, Shreffys, liiii° A°.

Thys yere this kynge Henry the iii^de^ dyde, and ys burryd at Westmyster vn Sent Edwardes daye the Marter.

[Edward I.]

And thenne beganne the rayne of hys sonne Kynge Edward the furst, that was called kynge Edward with the longshangkes. [Ed]ward the furst.

Walter Heuer,[2] *Mayer.*
John Herne, Walter Porter, Shreffys, Pi° A°.
Henry Wales, Mayer.
Nicholas Wenchester, Henry Coventre, Shreffys, ii° A°.
Lucas Bartyncour, Henry Frowyke, Shreffys, iii° A°.
Gregory Rockesley, Mayer.
John Horne, Raffe Blonte, Shreffys, iiii° A°.
Raffe Harras, Raffe Fever, Shreffys, v° A°.
John Bryan, Walter Glesse, Shreffys, vi° A°.
Roberte Basynge, William Masarrar, Shreffys, vii° A°.
Thomas Box, Raffe More, Shreffys, viii° A°.
William Faryngton, Nicolas Wintener, Shreffys, ix° A°.
[*Henry W*]*ales,* [*Mayor.*]
William Malery, Richard Cheklywelle, Shreffys, x° A°.
Raffe Blontte, Austyne Bedelle, Shreffys, xi° A°.
Jorden Goodcheppe, Martyn Boukecis, Shreffys, xii° A°.
[*Gre*]*gory Rockesly, Mayer.*
Stephin Cornehylle, Robert Rolles, Shreffys, xiii° A°.
Walter Blonte, John Warde, Shreffys, xiv° A°.
[*Ra*]*ndolfe Sand*[*wy*]*che, Mayer.*
Thomas Grosse, Walter Audene, Shreffys, xv° A°.

Thys yere at the fest of sent Peter dyde Gregory Rockesley, and thanne was chosyn Randolfe Sandwyche [Three] mayeres in one [y]ere.

[1] 56th year, Fabyan. [2] *Heruy,* Fabyan.

A.D. 1287. vn-to the fest of Candelmas, and thenne was chosyn John Beyton vn-to sent Margaretes day.

John Beyton, Mayer.
William Harford, Thomas Stanes, Shreffys, xvi° A°.
William Betayne, John Santenary, Shreffys, xvii° A°.
Fulco de Sancto Edmundo, Salmon Lancfare, Shreffys, xviii° A°.
Thomas Rouman, William Leyer, Shreffys, xix° A°.
Rondolfe Blounte, John Harvy, Shreffys, xx° A°.
Edmond Box, Elias Russelle, Shreffys, xxi° A°.
John Breton, Mayer.
Roberte Rockesle, Martyn Avrburry, Shreffys, xxii° A°
Henry Box, Richard Glouceter, Shreffys, xxiii° A°.
John Dunstabulle, Adam Halingburry, Shreffys, xxiiii° A.
Thomas Southfolke, Adam Fulham, Shreffys, xxv° A°.

Of the takyng of Edynbrow, etc. Thys yere kynge Edward toke the castelle of Edynbrow, the cheffe regalles in Scotland, hys crowne and hys cepter, and browte it to Westmyster, and offerd it vn-to sent Edwarde, the morrow after sent Bothols day, the yere of our Lorde M^l.cc.iiii^xx^xvii°.

Nicolas Strotford, William Strotford, Shreffys, xxvi° A°.
Henry Wale, Mayer.
Robert Rusham, Thomas Coly, Shreffys, xxvii° A°.
John Armenteres, Henry Fyngry, Shreffys, xxviii° A°.
Elias Russelle, Mayer.
Lucas Averylle, Thomas Compys, Shreffys, xxix° A°.
John Blount, Mayer.
Roberte Calere, Peter Bosinge, Shreffys, xxx° A°.
Hughe Porter, Simonde Parys, Shreffys, xxxi° A°.
William Combmerton, John Bowforde, Shreffys, xxxii° A°.

Of the dystr[uction] of the Templ-[lars]. Thys yere the order of the Templeres ware dystroyd thorow alle cristyndome in on daye.[1]

[1] This event belongs to the next reign.

Rober[1] *Peres, John Lyncolne, Shreffys,* xxxiii° A°. A.D. 1305. Of the dethe of K.[ing] Edward the furst, and of the reynge [of] King Edward ii^de^, Carnarv[on].

Henry Wales, Mayer.[2]

William Colyne, Raynolde Poderrylle, Shreffys, xxxiiii° A°.

Geffery Condicy, Simond Beker, Shreffys, xxxv° A°.

Thys yere dyde kynge Edward the furst and is burryd at Westmyster.

[EDWARD II.]

And here beganne the rayne of kynge Edwarde the ii^de^ that was borne at Carnaruan, and is callyd Edward of Carnaruan.'

John Blont, Mayer.

Nicolas Pigett, Nicolas Brury, Shreffys, P^io^ A°.

[Ro]berte Basynge,[3] *James Butler, Shreffys,* ii° A°.

[Ro]ger Palmer, Jams Sentsedon, Shreffys, iii° A°.

[S]imon Croppe, Peter Blackeney, Shreffys, iiii° A°.

Simon Merworthe, Richard Welford, Shreffys, v° A°.

John Lambyne, Adam Ladkyn, Shreffys, vi° A°.

Roberte Burdeyn, Hughe Carton, Shreffys, vii°. A°.

Stephin Abyngdon, Hamonde Hokelwelle, Shreffys, viii°. A°.

[Stephen Abing]don, [Mayor].

Hamonde Goodchepp, William Butler, Shreffys, ix° A°.

Thys yere a bushelle of wett was at v.s. v^s^ a busshylle a wett.

William Caroston, Raffe Balance, Shreffys, x° A°.

Johne Pryors, William Furnes, Shreffys, xi° A°.

[Symond[4] *Ch]ecwelle [Mayor].*

John Vyelle[5]*, John Dalyng, Shreffys,* xii° A°.

Simond Abyngdon, John Breston, xiii° A°.

[Nicholas] Faryngdon, Mayer.

John Brodham, Remond Condyghte, Shreffys, xiiii° A°.

[Sym]ond Checwelle, Mayer.

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[1] *Sic,* MS.

[2] *John Blonnt,* Fabyan.

[3] *Wyllyam Basinge,* Fabyan.

[4] *Hamond Chickwell,* Stowe.

[5] *John Pontenay,* Fabyan. The differences continue very numerous.

A.D. 1321. *Richard Constantyne, Richard Hackney, Shreffys,* xv° A°.

John Grantham, Robert Lyle, Shreffys, xvi° A°.

[Nicho]las Faryngdon, Mayer.

Benet Fulham, John Cawsone, Shreffys, xvii° A°.

Symond Checwelle, mayer.

Adam Salesbery, John Oxenford, Shreffys, xviii° A°.

Richard Bekayne, Mayer.

Gylbert Mordon, John Condien, Shreffys, xix° A°.

Dethe of Edward ii^de^ and the furst of [kin]ge Edward the iii^de^.

Thys yere dyde kynge Edward Carnaruan, the wyche marryd the eyer of France, by the wyche qwene the flower de lyce came in-to the armes of Yonglond, and the tyttylle of France; the wyche kynge lyeth burryd at Glosceter.

[Edward III.]

[Ed]ward iii.

And here begynnyth the rayne of kynge Edward the iii^de^, borne at Wynsore, the yere of our Lorde M^l^ccc.xxvii.

The same mayer aboue sayd.

Richard Rotynge, Rober Chaunceler, Shreffys, P^io^ A°.

[S]imond Checkwelle, Mayer.

Henry Darcy, John Hunteyne, Shreffys, ii° A°.

[Jo]hn Grantham, Mayer.

Simonde Frances, Henry Cumbyrton, Shreffys, iii° A°.

Erle of Marche Mortymer hongyd ate Tyborne.

Thys yere was Roger Mortemer erle of March hangyd and drawne at Tyborne for tresoun.

. . . *mond Swan,*[1] *Mayer.*

Richard Lysar, Henry Gysoures, Shreffys, iiii° A°.

John Pulteney, Mayer.

Robert Ely, Thomas Horwolde, Shreffys, v° A°.

John Mockynge, Andrew Awbry, Shreffys, vi° A°.

John Preston, Mayer.

Nicolas Pyke, John Husbond, Shreffys, vii° A°.

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[1] *John Swanland,* Stowe.

Thys viith yere of this kynge was the towne and castelle of Barwyke yelded vp to the kynge. And in hys tyme was the order of the knyghttes of the garter made furst. A.D. 1333. The towne and the castylle of Barwyk yeldyd to the kyng. The furst order made of the knyght[s] of the garter.

[*Jo*]*hn Pulteney, Mayer.*
John Hamond, William Hansard, Shreffys, viiio Ao.
[*Ro*]*ger Conduyt, Mayer.*
John Kyngton, Water[1] *Turke, Shreffys,* ixo Ao.
Walter Mordon, Richard Vpton, Shreffys, xo Ao.
[*Jo*]*hn Pulteney, Mayer.*
William Brykisworthe, John Northale, Shreffys, xio Ao.
[*H*]*enry Darcy, Mayer.*
Water[1] *Nele, Nicolas Grane,*[2] *Shreffys,* xiio Ao

. . . . ged hys armes and made a newe qwyne, as the nobylle, halfe nobylle, and ferdy . . . . . yere was the batelle of Sklyice. And thys yere was gret dethe of men and besttes; and wh . . . . . [a qu]arter of whett was solde for xl. s.

William Pountfret, Hugh Marenar, Shreffys, xiiio Ao.
John Thorney, Roger Forsham, Shreffys, xiiiio Ao.

Thys yere was the battelle in the Slewse havyne with sheppes. And this yere the kynge . . . .

Adam Lucas, Bartylmew de Marcy, Shreffys, xvo Ao.
[*John*] [*O*]*xon*[*ford, Mayor.*]
Richard Berkynge, John Rockesley, Shreffys, xvio Ao.
[*Simon*] *Frances* [*Mayor.*]
John Lowkynge, Richard Kyslingbury, Shreffys, xviio Ao.

This yere was a gret yerthe qwake.

[*John*] *Hamonde, Mayer.*
Richard Subbarbe,[3] *John Ayleshame, Shreffys,* xviiio Ao.
Geffery Wynhame, Thomas Leger, Shreffys, xixo Ao.

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[1] *Sic,* MS.
[2] *Crane,* Fabyan.
[3] *Steward,* Stowe. The differences between the list of city officers in this Chronicle and the lists given by Fabyan, Stowe, and others are still too numerous to warrant more than an occasional note as to their continuance.

A.D. 1345

[R]*ichard Lacere, Mayer.*
Edmonde Hamdenale, John Glouceter, Shreffys, xx° A°.

Thys yere was the battelle of Grece.[1]
Geffery Wychengham, Mayer.
William Clapton, John Croydon, Shreffys, xxi° A°.

Of the [taking of] Callys [and] of the kyng, David.

Thys yere the kynge wanne Callys. And this yere the xi. day of September was the battelle of Durham, where kynd [2] David of Scotlond was tane.
Richard Lacere, Mayer.
Adam Brabson, Richard Basyngstoke, Shreffys, xxii° A°.
Henry Pickarde, Simond Colcelle, Shreffys, xxiii° A°.

Thys yere was a gret pestelens in Yenglond.
Adam Bury, Raffe Lynne, Shreffys, xxiiii° A°.

The battelle of Ro[mney] and Wenchlsey.

Thys yere was the Spanyche battelle a-bowte Romney and Wynchelsey.
Richard Kyllyngbury, Mayer.
John Notte, Willyam Worceter, Shreffys, xxv° A°.
Andrew Avbery, Mayer.
John Wrothe, Gylberte Strendropp, Shreffys, xxvi° A°.
John Perche, John Stodey, Shreffys, xxvii° A°.
William Welde, John Lytley, Shreffys, xxviii° A°.
Thomas Legry, Mayer.
William Tudnam, Richard Smet, Shreffys, xxix° A°.
Simond Frances, Mayer.
Walter Foster, Thomas Brandon, Shreffys, xxx° A°.

Here prince Edwar[d] toke the Frenche kyng.

Thys yere the prince Edward toke the kynge of France ; and the battelle of Peyters.
Henri Picarde, Mayer.
Richard Wittyngham, Thomas Dooelde, Shreffys, xxxi° A°.
John Stody, Mayer.
Stephin Candyche, Bartylmew Frestlynge, Shreffys, xxxii° A°.

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[1] Cressy.

[2] *Sic* for *king*.

John Lewkyne, Mayer. A.D. 1358.
John Burges, John Bernes, Shreffys, xxxiii° A°.
Simonde Dostley,[1] *Mayer.*
Simonde Bennyngton, John Chechester, Shreffys, xxxiiii° A°.
John Wroth, Mayer.
John Deynes, Walter Burney, Shreffys, xxxv° A°.

Thys yere was the ii^de gret pestelens. And this yere the xiiii. day of Aprille, the wyche was the Monday after Ester day, the kynge beynge with hys pepulle at Paris, seynge the daye so colde and derke that moche of hys pepulle dyde, it was callyd the blacke Monday. And thenne dyde dame Blanche duches of Lankester. The ii^de peste-[lence] and the blacke [Monday].

John Perche, Mayer.
William Halberche, James Tame, Shreffys, xxxvi° A°.
Stephin Candyche, Mayer.
James Albon, John Andrew, Shreffys, xxxvii° A°.

Thys yere was a gret wynde on sent Mavry's daye that dyd moche harme in many placis. And Henry that was duke of Lankester dyde. Gret wynde. The dethe of the d[uke] of Lankester.

Adam Burry, Mayer.
Richard Croydon, John Hyltoste, Shreffys, xxxviii° A°.
John Luskyne, Mayer.
John Brykesworthe, Thomas Irolde, Shreffys, xxxix° A°.
John Modford, Simon Mordon, Shreffys, xl° A°.

[Thi]s yere in Januarii Adam Bury was dyschargyd of hys mayrehod by the [com]mandment of the kynge, and John Lowkene was chosyn in hys rome.

[*Th*]*omas Atlye, John Warde, Shreffys,* xli° A°.
[*Jo*]*hn Thorngolde, William Dikeman, Shreffys,* xlii° A°.

[T]hys yere was the kynge of Spayne tane by the prince, and the erle of Dene, and . . . aythn Clay-kyne[2] ware take. And this yere was the iii. great pestelens. iii^de p[esti-lence].

[1] *Doffelde,* Fabyan. | [2] *Bertram de Glaycon,* Fabyan.

Adam Wimond, Robert Gyndler, Shreffys, xliii° A°.

A.D. 1370. A batte[ll] .... France by ..... the knyghte.

Thys yere was a gret warre in France by Sir Roberte Knowlles, knyghte.

John Pyelle, Hugh Holbethe, Shreffys, xliiii° A°.

Thys yere was a gret dere yere.

William Walworthe, John Cayton, Shreffys, xlv° A°.

Roberte Hatfelde, Nicolas Brember, Shreffys. xlvi° A°.

John Philpote, Nicolas Brember, Shreffys, xlvii° A°.

One slayne at Blackhethe at a wrestlynge.

Thys yere was one John Norwelde, mercer, of London, slayne at Blackehethe at a wrestlynge.

[*Adam*] *Burr,*[1] [*Maye*]*r.*

John Avery, John Fysched, Shreffys, xlviii° A°.

[*William*] *Walworthe.*

Richard Lyons, William Woohous, Shreffys, xlix°.

[*John*] *Warde,* [*Ma*]*yer,*

John Hadley, William Newporte, Shreffys, l° A°.

[*Joh*]*n Stable,* [*M*]*ayer.*

John Norhampton, Roberte Launde, Shreffys, li° A°.

John Mysterworthe hangyd.

Thys yere was John Mysterworthe drawne and hongyd. And this yere dyde kynge Edwarde, and is burryd at Westmyster.

Richard the ii^de^.

[Richard II.]

And here beganne the rayne of kynge Richard the ii^de^, sonne vn-to kynge Edwarde the iii^de^.

Nicolas Brember, Mayer.

Andrew Pykeman, Iohn Twyfforde, Shreffys, P^io^ A°.

John Phylpotte, Mayer.

John Bushan, Thomas Cornewaleys, Shreffys, ii° A°.

Hall slayne in the churche of Westmyster.

Thys yere one Hall a sawere of the kynges was slayne in Westmyster churche, and Sakke hys fellow was a-restyd and put in-to the Towere of London by sir Alyne Buxhylle constabulle of the tower and by sir Raffe Ferres by-fore the erle of Dene.

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[1] *Bury,* Fabyan.

[*J*]*ohn Hadley, Mayer.* A.D. 1379.
John Heldon, William Barelle, Shreffys, iii° A°.
William Walworthe, Mayer.
Walter Dogete, William Knyghttote, Shreffys, iiii° A°.

... Gallys that brent [Grav]esend with dyuers other ... [r]ysyng of Jake Strau[e] and behedyng of [the arch bi]choppe of Cantorbery [and diver]s others, and the yerthe-[qua]ke.

Thys yere came iiii. galys to Gravysende, and brent a parte of the towne. And this same yere, on Corpus Christi daye, was the rysynge of Kent and Essex, and they ware called Jake Strawes men, and came to London, and brent the Savoy and a parselle of sent Jones at Clarkenewelle, and went to the Tower of London, and there toke owte sir Simond Beuerle,[1] archebyshoppe of Cantorbery and chaunsler of Yenglond, Robert Halys prior of sent Jones, freer William Appulton a gray freer, and dyuers other, and beheddyd them at the Towere-hylle, and slew manny Flemynges and other men. Thys yere also was the gret yerthe-qwake. And this yere the qwene Anne, the emperores dowter of Rome, came to Douer, and was crownyd at Westmyster, and weddyd vn-to the most excellent prince kynge Richarde ii[de] vn Fabiane and Sebastians daye, and the coronacion on sent Vinsenttes daye followynge.[3]

[*Jo*]*hn Northamton, Mayer.*
John Hynde, John Rotte, Shreffys, v° A°.
John Cely, Adam Banne, Shreffys, vi° A°.
[*Ni*]*colas Brember, Mayer.*
Simonde Winchombe, John More, Shreffys, vii° A°.
Thys John More was a-restyd whyle he was shreffe.
Nicolas Exton, John Frensh, Shreffys, viii° A°.
John Organ, John Ocheman,[2] *Shreffys,* ix° A°.

Thys yere sir Edmonde Langle and sir Thomas Wodstoke ware made duckes, and [sir] Myhylle at Pole [and] sir John Ormonde ware made erles at Westmyster.

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[1] *Sic*, the name of Sir Simon Burley being substituted for that of Simon of Sudbury. The events of more than one year are here crowded together.

[2] *Churchman*, Fabyan.

[3] *And this yere was the erthe-qwake* follows, but is erased.

A.D. 1386. [*Nicholas E*]*xton*, [*Mayor*].
William More, William Standon, Shreffys, x° A°.
Hughe Feston, William Venoure, Shreffys, xi° A°.

Thys yere Alexander Nevelle archebyshoppe of Yorke, Robert Vaye ducke of Ireland, Myhelle Poole erle of Suffoke, Roberte Trevelyane justyce, and Nicolas Breme knyght and alderman of London, ware a-peched of tresoun by sir Thomas ducke of Glociter, Richard erle of Arnedelle; and sir Thomas erle of Warwyke, and the foresayd Robert of Vere chalynched them in the felde, and was ouercome, and the sayd Myghelle, Robert Trevelyan, Nicolas Breme, Thomas Blacke, John Vrke clerke, and John Saulsbury knyghte, ware draune and hungyd, and Simond Burle, John Bewcham, and James Biennes, knyghttes and others, be-heddyd at Towre-hylle for tresoun.

Nicolas Swynford, Mayer.
Adam Barlyle, Thomas Avstyne, Shreffys, xii° A°.
William Venor, Mayer.
John Waliote, John Leney, Shreffys, xiii° A°.

Thys yere was another gret pestelens in Yenglonde.
Adam Banne, Mayer.
Thomas Vencent, John Frances, Shreffys, xiiii° A°.

The ... coke that [was mur]derd in hy[s bed], and the dethe of [his] wyffe with hys seruanttes.

Thys yere the goodman at the Cooke in Cheppe, at the new condite in Cheppe, was morderd in hys bede by nyght; and the wyffe of the howse brente, and iii of hys seruanttes drawne and honged at Tyborne for the same dede.

John Hynde, Mayer.
Henry Vanner, John Shadworthe, Shreffys, xv° A°.

Thys yere at Mydsomer, John Hynde was dyschargyd by the kynges councelle, and shreffys. Edwarde Derkengton knyghte was made mayer, Edwarde[1] Maghfelde Thomas Newton, shreffys. And in Julii followynge the

[1] *Gilbert*, see below.

sayd mayer was dyschargyd, and for hym was schosyn Bavdwyne Radyngton. And at sent Edwardes day was schosyn, as it a-perys here followynge. And this yere was the citte of London raunsomed at a c.M[l] marke.[1] A.D. 1391. This yere iii. may[ors], and the citte of London raunsomed at [c.] M[l] marke.

William Stando, Mayer.

Gilberte Magfelde, Thomas Newton, Shreffys, xvi° A°.

In this yere was the terme removyd from Westmyster vn-to Yorke from the fest of sent John Baptyst vn-to Crystmas. The terme rem[oved vn-to Yorke.

John Hadley, Mayer.

Richard Whyttyngton, Drew Barenton, Shreffys, xvii° A°.

Thys yere qwene Anne dessecyd, and is burryd at Westmyster.

John French, Mayer.

William Beynton, Thomas Knowlles, Shreffys, xviii° A°.

Thys yere the Iryche men in August were commandyd home by the kynges commandment. Irych men com-mandy[d] home to their cuntre.

William More, Mayer.

Roger Elias, John Sheryngton, Shreffys, xix° A°.

Adam Banne, Mayer.

Thomas Wyford, William Parker, Shreffys, xx° A°.

Thys yere dyde Mare the countes of Derby. And in June dysscessid the mayer, and for hym was schosyn Richard Wyttyngton and occopied vn-tylle sent Edwardes daye. And this yere qwene Isabelle the kynges dowter of France was weddyd vn-to kynge Richard at Callys.[2] And thys yere dyde sir Thomas Woodstoke duke of Glosceter at Callys. And the erle of Arundelle was beheddyd at Towre-hylle.[3] And this yere Henry erle of Darby enterd in-to Yenglond at Rauynspore in Yorkeshere. And this yere dyde John duke of Langkester [on] sent Blace day, and lyeth burryd at Powlles. And

[1] On 28 Feb. 1393.
[2] On 31 Oct. 1396.
[3] On 21 Sept. 1397.

A.D. 1396. Busshe, Bac..., and Grene, etc.

this yere was Busshe, Baget, [Sc]roppe, Grene, with others, ware be heddyd at Brystow[1]. And this yere was the gret parlame[nt].

William Askam, John Wodecoke, Shreffys, xxi° A°.

Thys yere was restyd the duke of Glosceter and sent to Callys to prison. And the morrowe after holy-rode daye the kynge made a gret justynge be-syde Kyngston vppon Temes, and in September was the erle of Arnedelle jugyd to dethe, and sir Thomas Mortemer the same, but if he came in within iii. monythes; and the erle of Warwyke was juggyd to the same jugment as the erle of Arnedelle had, but he submyttyde hym selfe, and the kynge gaue hym hys lyffe, and send hym vn-to the Tower a-gayne and then the parlament was re-movyd vn-to Shrowesbery; and that daye was made five dukes and a markes and iiii erles; the names the erle of Darby duke of Herforde, the erle of Rotlonde duke of Aumarlde, erle of Kent duke of Surrey, erle of Huntyngton duke of Excetor, erle Marchalle duke of Norfoke, and the cowntes of Norffoke duches of Norf-folke, erle of Somerset markes Dorcet, lorde Spencer erle of Gloceter, lorde Nevelle erle of Westmerlond, Thomas Perce erle of Welchere, William Scroppe erle of Westchester. And that same tyme dyde the lorde Mombray, and is byryd at the Whyt Freeres.

[Five dukes] was [made] and a [marquis and four] erles.

[*Drew Baren*]*etyn* [*Maye*]*r.*

John Warner, John Warde, Shreffys, xxii° A°.

Thys yere dyde the duke of Lankester. And sir William Bagot was a-restyd in Irelond and browte to London to Newgate. And duke Henry of Langkester enterd into Ynglond in Yorkechere at Rauyns-spurre be-syde Welyngtone. And sir William Scroppe, sir Henry Grene, and sir John Bussh be-heddyd at Brystow.[1] And thys

[Ba]god a-restyd in [Ireland] and browte to [London]. [Sir] William Scrope, [Sir

[1] These facts are twice entered. Mistakes, however, of this and other kinds are too frequent in the early part of this chronicle for systematic notice.

yere the kynge was deposyd by the comyns of hys pepulle, and for hym came Henry the iiiith, that was Erle of Darby. A.D. 1399. Henry] Grene, [Sir] John [Busshe] be-heddyd at [Bris-] tow, and the kynge [depo]syd by the comyns.

[Henry IV.]

[*Th*]*omas Knolles, Mayer.*
William Walderne, William Hyde, Shreffys, P^{io} A^{o}.

Thys yere Ewene Glendor sqwer of Wallys made warre ayenst the kynge. Henry the iiiith.

[*Jo*]*hn Frances, Mayer.*
John Wackke, William Emott, Shreffys, ii^{o} A^{o}.

A swere[1] of Walles made warre agayne the kynge.

Thys yere the qwene Isabelle that was wyffe to kynge Richard was sent home in-to France owte of Yenglond. And that yere was a qwarter of whett at xvi.^{s}, the ii^{de} dere yere. And that yere was a prest brent in Smythfelde that was callyd sir William Sautre for erysse.

[Q]wene sent home [to] France and a qua[rter] of whett at xvi.^{s}, and a prest burnyd for heryse.

[*Jo*]*hn Chadworth, Mayer.*
William Venour, William Framyngham, Shreffys, iii^{o} A^{o}.

[*Sir John*] *Valiot, Mayer.*
Robert Chester, Richard Marlow, Shreffys, iiii^{o} A^{o}.

Thys yere was the qwene crownyd, and in the furst yere[2] of his rayne was be-heddyd at Cerceter the erle of Saulsbery, the erle of Kente, and at Oxenforde sir Thomas Blont, sir Benet Ely, knyghttes, Thomas Wynter sqwere, and sir John Holond erle of Huntyngton was be-heddyd at Plasshe in Essex, and their heddes sett ouer London brygge, and sir Barnarde Brokkas knyghte was be-heddyd[3] at London in Cheppesyde, and sir Thomas Shelle knyghte, Maudlyne and Feryby clarkes, ware hongyd at Tyborne. This same yere the kynge rode towerd Scotlond, and this yere beganne the warre in Walys by Owyn of Glendore.

[The carl]e of Saulsbery, [the earl] of Kent [beheaded] at [Cer]ceter; [Sir Thom]as Blont, Benet [Ely], [T]homas Wynter, and [Sir John] Holond, erle of [Hunt]-yngton, at Plache ... vp, and their

[1] So for *sqwere*.

[2] This passage as far as "*Glendore*" is thus placed in the MS.

[3] In 1400. The chronology of this reign and the next is in great confusion.

A.D.1404? heddes bro[ught] to London, with dyuers ..... [as] it followys.

[*W*]*illiam Ascam, Mayer.*

Thomas Powke, Thomas Faukener, Shreffys, v° A°.

Thys yere the byshoppe of Yorke, Scroppe, and Mombre Kerrelle[1] Marchalle, be-heddyd. And three men of the kynges chamber hongyd, and the prior of Lau[nde], sir Robert Claryndon knyght, and viii. Freer Minores ware hongyd at Ty[burn]. And thys yere was the battelle of Sshrewybbery,[2] in the wyche was slayne Henry Percy; and Thomas Percy taken, and ii. dayes kepte, and after was hongyd and be-heddyd, and hys hede with one qwarter of Henry Percy set on London brygge. And in this battelle was slayne the erle of Stafforde vnder the kynges banner. And this battelle was on Mary Mawdlyne evyn. And in the Lent a-fore was the blasynge sterre that clarkes callyd it *stell . . . cemate.*[3] And William Serle, that was cheffe yomanne with kynge Richard, was drawne and hongyd and heddyd at Tyborne, and the qwarteres saltede.

Thys yere the byshoppe of Yorke, Scroppe, Mombre Kerrelle, Machalle, be-heddyd and iii. of the kynges privy chamber hongyd, and the prior of Launde, Roberte Clarynton, knyghte, and viii. gray-freeres hongyd at Tyborne; and this yere the battelle of Shrowybery, and there was many slayne and honngyd and be-heddyd, as it followys, etc.

John Hynde, Mayer.

William Louthe, Stephen Spelman, Shreffys, vi° A°.

John Wodcoke, Mayer.

William Cromer, Henry Barton, Shreffys, vii° A°.

Thys yere one Trauers, a yomanne of the crowne of the kynges, was hongyd at Tyborne for powsenynge of hys wyffe and one Pylle in the counter in the Powltre. And this yere alle the kydelles and trungkes thorowghout the Temse from the Towere to Stanes in the west vn-to the watter of Medevey in the est by the mayer and commonalte of London were dystrowyd and brent, and gret plee and dyscorde was for that matter bytwene Thomas Arundelle archebyshoppe of Canturbery and other lorddes and knyghttes on that one party, and the mayer and commonalte of London on that other party,

This yere [was a] debate [be]twene the [archbishop] of Caunt[erbury] and

[1] Mowbray the earl. This error tends to show that here the MS. is a copy from an ill-written original. The executions took place in 1405.

[2] *Sic*, MS.

[3] *stella comata?*

but the citte of London recouered their ryght by the vertu of the kynges charter and hys statues.[1] Thys yere also was many justes in Smytfelde by-twene Englyche men and Scottes, and by-twene lordes and knyghttes of Ynglonde and other strangers. And this yere was the erle of Arundelle weddyd at Lambythe.[2] And this yere was furst ordened a masse of the Holy Gost, to be songe solemply be note euery yere at the Yelde-halle chappelle the same daye that the mayer is chosyn.

Richard Wyttyngton, Mayer.

Nicolas Wotton, Geffery Broke, Shreffys, viii° A°.

A.D.1406? other lordes of the realme [and the] mayr and com-[mons] of London for the [Tem]se, but the citte [had] the ouer hond. And justtes in Smyth-[field], and the furst masse [of] the Holy Gost at [the] Yelde Halle cha-[pel].

Thys yere the erle of Northumberlond[3] and the lorde Bardolfe ware be-heddyd in the Northe; and the erles hede with one of hys qwarters of the lordes[1] ware sett on London bregge. And this yere sir Roberte Knowlles knyghte dyde, that was the gret warryar. And this yere sir Thomas Rampson, knyghte of the Garter, was drownyd in the Temse by hys owne folle, for he wolde not be gouernyd by the bargemen, but to haue hys owne rewle. And this yere was the erle of Kent weddyd at Sent Mary Oueres.

Erle of Northum-belond [and] Bar-dolfe be-[headed].

William Standon, Mayer.

Henry Pumfert, Henry Halton, Shreffys, ix° A°.

Drew Brangton, Mayer.

William Norton, Thomas Dewke, Shreffys, x° A°.

Richard Marlow, Mayer.

John Lane, William Chichelle, Shreffys, xi° A°.

Thys yere was ordened the alay of golde. And the kynges sonnes beten in Chepe. And this yere was the gret frost and ise and the most sharpest wenter that euer man sawe, and it duryd xiiii. wekes, so that men myghte in dyuers placis bothe goo and ryde ouer the Temse. Thys yere also was the good erle of Kent slayne [at] the castelle of Brydoke in Bryttene with a qwarrelle in hys hede. And this yere [wa]s an erytyke

Here the gold [was] a-layed, and the ky[ng's] sonns bettyn [in] Cheppe, and a g[reat] frost and ise that euer [man saw], that induryd

[1] *Sic,* MS.

[2] This was in 1404.

[3] Killed at battle of Bramham Moor, 19 Feb. 1408.

A.D.1410? xiiii. [weeks], with dyuers other thynges, etc.

brentte in Smythfelde for eryse. And a sqwere of [Wa]llys, on Heghe Rys de Conde, draune and hongyd for tresoun.

[*J*]*ohn Reynwell, Walter Cotton, Shreffys,* xii° A°.

Thys yere there came a cardnalle to London. And there was menny justes and battelles ware in Smythfelde. And this yere beganne a gret pley[1] from the begynnyng of the worlde at the skynners welle, that lastyd vii. dayes contynually; and there ware the most parte of the lordes and gentylles of Ynglond. And this yere was a goldsmythe of Fletestret slayne be nyghte in the dukes place of Yorke with-owte Tempulle Barre, and was trowne vnder the Tempulle bregge.

Raffe Lulenham, William Sevenoke, Shreffys, xiii° A°.

... bate ... lordes ...d and be.....

Thys yere was a gret excesseve flode in the Temse. And a gret batte rose betwene Roberte Glocitre and Arthur Ormesby in Smythfelde. And this yere the lorde Thomas weddyd the countes of Somerset. And this yere came messengeres owte of France from the kynge and the duke of Burgone for to helpe them a-gaynst the duke of Orlyans; and thenne went ouer the erle of Arnedelle and the erle of Kent to helpe the duke of Burgone, and had a jurne, and came home a-gayne; and that same tyme came messyngeres owte of France from the duke of Orlians for to haue helpe a-gayne the duke of Burgayne.

[*William*] *Waldene, Mayer.*

John Penne, Thomas Peke, Shreffys, xiiii° A°.[2]

Thys yere, the xx^ti^ day of Marche, dyde the kynge, and was burryd at Cantorbery.

[Henry V.]

[King He]nry the v^th^.

And kynge Henry the v^th^ was crownyd, that was hys sonne, at Westmyster, the ix^th^ daye of Aprille, the yere of our Lorde God M^l^.CCCC.XIII.

[*W*]*illiam Cromer, Mayer.*

John Nicolles, John Sutton, Shreffys, p^io^ A°.

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[1] For this Stowe gives the date 1409. | [2] These are misplaced.

Thys yere the lorde Cobham made a rysynge with many lollars and heryttykes, as Roger Acton and many moo, to the number of xxxvi.; and ware drawne and hungyd on a gallows new made in Sent Gylles felde, and v. of them ware brent, the kynge lyinge at Sent Jones. [*Wi*]*lliam Cromer, Mayer.*

Thomas Alyne, John Mychelle, Shreffys, ii° A°.

A.D. 1414. [Lor]de Cobham, with dyuers others that was [hang]yd and brent in [Saint] Gylles felde for [her]yse. [W]ynnynge of Hare-[fleur], and the byld-ynge of [Shene], and he went in-to [Nor]-mandy, and dyuers [put] to dethe at Hamton [for] tresoun.

Thys yere the kynge wanne Harflew in Normandy. And this yere Richard Gurnion, Frenche baker, of Lumberstrethe, was brent in Smythfelde. And this yere was the kynges gret worke begonne at Shene. And this yere the kynge toke his viage towarde Normandy, and rode thorow the citte of London vn-to Sowthhamton, the xviii. day of June, and there he a-bode, hys stoffe, and hys company. And the v. daye of August nexte ware put to deth at Hamton, sir Richard of Yorke, erle of Chambryche, the lorde Sroppe,[1] and sir Thomas Grey, knyghte, for tresoun, imagenynge the kynges dethe. And in this tyme was one Claydon, skenner, brente in Smythfelde, the x^th^ day of September. And the morrow after Sent Laurens day the kynge with hys pepulle sheppyd at Porchemowthe, and he londyd at Kedecame, iii. myle owte of Harflew, on our Lady day the Assumpcioun. And the kynge layd hys sege fro that daye vn-to the xxii. daye of September or the towne ware yelded vp. And in that whyle there dyde manny of hys pepulle, as the erle of Surre, the byshoppe of Norwyche, sir John Phylpot, and many other knyghttes and sqweeres and a gret meny of the comyn pepulle. And thenne the towne and castelle was yeldyd vp vn-to the kynge with the keyes, and the kynge made the lor[d] Bewforde, that was erle of Worseter, captayne. And thenne the kynge toke [his] waye towerd Callys with viii. M^l^ fyghtynge men. And the xxv. day of October, vn Sent Ccrispians [1] day, the lordes and chevaltre of France layd with xxvi. M^l^ men, and wolde haue stoppyd the

[1] *Sic*, MS.

A.D. 1415. kynges waye, that he shulde not passe to Callys. And the kynge with hys host batellyd with them manfully, and fow[ght] with them in a felde callyd Agyncort, and slew and toke of them dukes, erles, and knyghttes and other to a gret number, and a gret multytewde of the comyn pepulle. And of Englyche men was slayne, as the duke of Yorke, the erle of Sur[ry], and other, but a fewe. And the morrow after Simond and Jude dayes tydynges came to the new mayer of the sodyne battelle. And thenne was made gret solempnites and processions was done there-for, with prelattes, prestes, freeres and other sage men of the cytte. And after that the kynge came to Douer, Cantorbery, and soo to London; and there the mayer, aldermen, comyns, rydynge worshyppully a-yenst hym in rede gownes and whyt hoddes, and browte hym to Westmyster. Also this yere came the emperar of Almen in-to Ynglond with viii. c. hors to Sent Georges felde. And the xxix. day of Marche the duke of Holonde came to London, and he laye at the byshoppe of Elys place in Holborne.

The c[oming of] the em[peror of] Alme[n].

Nicholas Wotton, Mayer.

Alyn Euerard, Thomas Chambryche, Shreffys, iii° A°.

Henry Barton, Mayer.

Robert Wittyngton, John Coventre, Shreffys, iiii° A°.

Thys yere on Sent Martyns day was byshoppe Martyne the vth chosyn byshoppe of Rome.

Richard Marlow, Mayer.

Henry Roode, John Gedney, Shreffys, v° A°.

Sir John O[ld]-castelle wa[s] hongyd and br[ent] for herysey.

Thys yere the lorde Cobham was tane and juged to dethe.

Thys[1] yere the xiiii. day of December sir John Oldecastelle, knyghte, was drawne from the Tower of London vn-to Sent Gylles in the felde, and there was hongyd and brent.

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[1] *Thys yere . . . . . and brent.* Placed in MS. under 4th year, but marked for transposition to place now assigned to it.

William Seuinoke, Mayer. A.D. 1419.
John Bryhane, Raffe Barton, Shreffys, vi° A°.

And this John Briane was brent[1] in hys shrefehode, and in hys stede was chosyn John Perneys shreffe for the resydew of the yere. And this yere on sent Donstons day was the towne of Rome[2] yeldene to the emperor; and the towne of Pontoys was taken, with many other castelles and toweres.

The shreffe of London brent.

Rome yelded to the emperor,[and] dyuers citys.

Richard Wyttyngton, Mayer.
John Butler, Roberte Wyttyngton, Shreffys, vii° A°.

Thys yere the qwene Katerne was crownyd the xxii. daye of Marche.

William Chambrich, Mayer.
John Neelle, John Butler, Shreffys, viii° A°.
Roberte Chechele, Mayer.
Richard Goslyne, William Weston, Shreffys, ix° A°.

Here Morty-[mer] brake owte of the Towre of [London], and a byshoppe [of] France with dyuers tane pri-soner[and] browte to Lon[don], and the furst prouin[cial] chapter of the Fre[ers] Minores in London.

Thys yere the towne of Mewys in Bry was yeldyn.

And this yere Mortemer brake owte of the Tower of London, and was takyn a-gayne afterward in Walys, and browte a-gayne vn-to the Tower of London. And this yere was browte to London a byshoppe, a knyghte, and a captayne of Mewys in Bry, with xxviii. prisoneres of France. And this yere was the furst prouincialle chapter of Freeres Minors in London. And this yere the kynge dyssecyd.

And hys sonne Henry the vith beganne hys rayne.

[Henry VI.]

William Walderne, Mayer.
William Estefelde, Roberte Tatersale, Shreffys, p° A°.

And this yere New-[gate] new made by [master] Richard Wyttyng-t[on], mercer.

Thys yere Newgate was new made by master Richard Wyttyngton, and he dyde the same yere.

William Cromer, Mayer.
Nicolas James, Thomas Wanforde, Shreffys, ii° A°.

[1] Altered to *drowned* by a later hand. | [2] *Rouen.*

A.D. 1424. [Th]ys yere the xxii. day of Februarii was drawne and hongyd and be-heddyd [and] qwarterd Mortymer for tresoun. And this yere the prince of Portyngale came in-to Englonde.

[*S*]*imond Seman, John Watter,*[1] *Shreffys,* iii° A°.

Thys yere was a gret debate betwene the cardnalle of Wenchester and the duke of Glosciter and the citte of London.

And this yere came v. gallys to London with marchandes.

William Mylrede, John Brokley, Shreffys, iiii° A°.
Robert Arnalde, John Hegman, Shreffys, v° A°.

Thys yere was one Segewyke hongyd, heddyd, and qwarterde at Tyborne.

Henry Frowyke, Thomas Otley, Shreffys, vi° A°.

[Council of Red-i]nge, and [Wa]we [hanged].

Thys yere was the concelle of Redynge. And this yere dyde Thomas duke of Exceter. This yere was Wylle Wawe hongyd at Tyborne.

[*Henry Bar*]*ton* [*Mayor*].
John Abknott, John Duffous, Shreffys, vii° A°.
[*William E*]*stfelde* [*Mayor*].
John Rose, Raffe Holland, Shreffys, viii° A°.

[Ja]ke Straw. [Fire at] Baynys [castle].

Thys yere the kynge was crownyd at Westmystar.[2] And Jake Strawe was hongyd and qwarterd.[3] And this yere was a gret stronge fyer at Banyscastelle the xvii. day of October, that brent a gret parte,[4] and dyd moche harme. And this yere dyde the good erle of Salsburry[5] sir Thomas Mountagew at Orlians in France.

[*Ni*]*colas Wynton.*
Walter Chirchsay, Robert Large, Shreffys, ix° A°.
[*J*]*ohn Wellys, Mayer.*
Stephin Browne, John Adderley, Shreffys, x° A.

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[1] *Bywater,* Fabyan and Stowe.

[2] *at Westmystar* inserted by a later hand.

[3] A line has been drawn through the words *and Jake . . . qwarterd.*

[4] Substituted for *place.*

[5] This was on 3 Nov. 1428.

Thys[1] yere was ane errytyke brent at Towre-hylle the xxiii. day of Janivere. And in the morrow after there was a gret battelle in Smythfelde betwene Ypton and John Downe; and whan they had fowthe longe, the kynge toke vp the matter and gaue them grace. And Thomas Bangley, viker of Mundene in Essex, was dysgradyd and brent in Smythfelde. And this day the kynge was crownyd the xvi. day of December in Parres solemply, and the ix. day of Februarii he came to Douer, and the xxi. daye of the same monythe he came to London, and there was worchippfully reseved of the cittesens in whytt gownes and redde whoddes.

A.D. 1431. [Heretic] brent at Towre-[hill] and another in Smy[th]-felde, and the kynge [cr]owned in Paris, and battelle of Vpton [and] [Jo]hn Downe in [Smi]th-felde, and whan the kynge came home [the ci]tte reseved hym in [whi]t gownes and red [hoo]des.

[*Jo*]*hn Parnes, Mayer.*

John Olney, John Paddesley, Shreffys, xi° A.

Thys yere was the gret councelle at Baselle, and many lowlers dystroyd in Pruce. And this yere John duke of Bedforde and the regent of France came to Callys be-fore Ester; and the morrow after there ware sodieres a-restyd and prisond, and in the Ester weke the duke rode toward Picardy in Tyrwyne. And thenne the byshoppe of Tyrwyne weddyd the duke and the erle of Sent Powlys dowghter to-gether; and thenne they came to Callys, and on sent Barnardes day iiii. sodieres ware be-heddyd and a c. and x. of the other sodieres ware exiled. And on mydsomer evyn the duke with hys wyffe came to London.

[Co]un-celle of Baselle [and] many lowlers dystroyd.

[*Jo*]*hn Boreley, Mayer.*

Thomas Chalton, John Lynge, Shreffys, xii° A°.

Thys yere was a gret pestelens, and a gret frost. And the duke of Bedford dyde, and lythe at Rome.[2] And this yere a-bowte Wytsontyde the lowlers of Prage ware dystrowyd, soo that in ii. battelles there ware slayne xx. M[l] with their captayns, [and] there was tane one master Pers clarke, and [a]nother Englyche herytyke, enmys . . . . alle holy churche.

[Gr]et pestelens, and [frost], and xx. M[l] Low[lards] with their captayns [sla]yne and tane [enemie]s a-gayne holy churche.

John Berneuelle, Simond Eyer, Shreffys, xiii° A°.

[1] The words "*yere the kynge was crownyd in Perrys kynge of France. And this*" follow, but a line is drawn through them.

[2] *Rouen.*

A.D. 1435. Thys yere in harvest was the cowncelle in Arays that pesse shulde be reformyd be-twene Ynglond and France, and there ware lordes bothe spiritualle and temporalle. And thether came the cardnalle of the Holy Crosse, and asoyllyd the duke of Burgone [1] for the othe that he made vn-to the kynge of Yng[land] vnwyttynge vn-to the pope, for he had layd sege vn-to Callys and he faylyd of hys pur[pose] . . . .

[*Henr*]*y Frowyke, Mayer.*

Roberte Clopton, Thomas Chadworthe, Shreffys, xiiii° A°.

Thys yere the towne of Depe was tane by the Armenabis on Halhalou evyn. And the towne of Harflete lost for defaute of good kepynge. And the duke of Burgane a-fore sayd layed sege vn-to Callys the xxix. day of Jule.

John Mychylle, Mayer.

Thomas Nexsted,[2] *William Gregory, Shreffys,* xv° A°.

[Part of London] br[idge] with [two arches sank].

Thys yere sanke a parte of London brygge with ii. arches. And qwene Jane dyde.

William Estfelde, Mayer.

Thomas Chapman, William Hayles, Shreffys, xvi° A°.

[Owen Tudor] brake [out of New-] gate, and m[arried] qwene [Katherine].

Thys yere brake owte of the kynges jayle of Newgatte Owyn by the helpe of hys prest, and wondyd hys keper,[3] sore, and afterwarde privyly weddyd qwene Katerne. And also this yere felle downe another parte of London brygge.

Stephin Browne, Mayer.

Hugh Dyke, Nicholas Yoo, Shreffys, xvii° A°.

The str[umpets] of London wa[re red] hoddes, and a bu[shel of] whette at xl. *d.*

Thys yere the erle of Warwyke dyde at Rome,[4] the last day of Aprille. And this yere the comyn strompettes that ware taken in London ware raye hoddes. And this yere a bushylle of whette was at xl. *d.*

Roberte Largè, Mayer.

Robert Marchalle, Philipe Malpas, Shreffys, xviii° A°.

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[1] The words "*he made vn-to the kynge that*" follow, but are marked out.

[2] *Morsted,* Fabyan; *Norsted,* Stowe.

[3] The words "*sore, and afterwards*" are altered by a later hand to "*who had.*"

[4] *Rouen.*

Thys yere the cardnalle of Wenchester with other lordes came homeward from Callys to London, that had bene in France to make a pes. And this yere ware dyuers men of Kent drawe and hongyd for tresoun a-gayne the kynge and the church. A.D.1439?

And sir John erle of Huntyngton came thys yere from Guyen in-to Ynglond. And this yere the duke of Yorke was made regent of France.[1] And sir Richard Wyche and hys clarke ware burnyd. And this yere was a gret debate a-rose betwene Fletstrete and the howsys of corte. Her a-rose a gret debate betwe[ne] Fletstret and the In[ns] of Corte.

John Pattesle, Mayer.
William Whettenale, John Sutton, Shreffys, xix° A°.

Thys yere was put to dethe master Roger Bolyng-broke. And a stryffe in the yelde-halle for chesynge of the mayer, by the crafte of the taylors. The stryffe that was in the Yelde-halle for chosynge of the may[er].

John[2] *Clopton, Mayer.*
Richard Rich, William Combys, Shreffys, xx° A°.

Thys yere Alionor Cobham conspiryd the kynges dethe by the concelle of master Roger, clarke and nigromancier, the wyche Alionore was put by the kynge and hys justys to perpetualle prisone; and on Sent Arkyn-wldes evyn she went a-fote to Powlles in blacke, with a taper in hare honde, lede be-twene two knyghttes. How Alianor [Cob]-ham conspyryd [the] kynges dethe, and she was lede [on foot] with a taper in hare [hand] to Powlle and Cryst-church.

And in the same wyse on the morrow after she went vn-to Crystcherche.

John Hatherle, Mayer.
Thomas Bewmond, Richard Nordon, Shreffys, xxi° A°.

Thys yere the lorde Talbot came in-to Ynglond, and was made erle of Shrowysbery and amyralle of the see. And sir Christofor Talbot was falsely slayne at Callys.

Thomas Catwrth, Mayer.
John Norman, Nicolas Wyfolde, Shreffys, xxii° A°.

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[1] 2 July, 1440.

[2] *Robert,* Fabyan and Stowe.

A.D. 1444. The bys-hopp [of] Bath was m[ade] chaunsler of [Eng-land].

Thys yere the byshoppe of Bathe was made chaunceler of Englond and archebychopp [of] Cantorbery. And the lorde Fanoppe dyde this yere, and is burryd in hys chapelle that he ma[de] in the Freeres Precheres.

[*S*]*tephin Foster, Hugh Whythe, Shreffys,* xxiii° A°.

Thys yere on Candelmas evyn was gret thunder and tempest, that Powlles stepulle on the sowth-west syde mervelusly was sett a-fyer, and the stepulle of Kyngston vp Temse brent, and many men slayne. And qwene Margaret was crownyd.[1]

And the parlament that yere at Byrry.

John Darby, Geffery Feldynge Shreffys, xxiiii° A°.

Roberte Horne, Geffery Bullyn, Shreffys, xxv° A°.

Thys yere was a fyghtynge in Smythfelde betwene an armerar of Fletstret and hys seruant for worddes a-yenst the kynge wherof hys seruant a-pelyd hym; and the seruant slew the master in the felde. And this yere the duke of Gloceter dyde at Byrry in the parlament tyme there. And this yere John Chalons, sqwere, sonne of Sir Roberte Chalons knyght of Ynglond, fowthe in France with the lorde Boyles brother, and John Chalons slew hym in the felde. And this yere was juggyd to be drawne, hungyd, but they ware but drawne, Chamberlyn, Myddylton, Artoys, Herberd, and Nedeham; but whanne they ware drawne they hade ther pardon alle and their lyffes.

[*John Sid*]*ney* [*Mayor*].

William Abraham, Thomas Scotte, Shreffys, xxvi° A°.

... [Nor]-folke and Suff[olk]. [The Thames] [d]rownyd Pop[lar] ... howses, and ..... Reynham.

Thys yere the kynge made two dukes, of Norffoke and Suffoke. And this yere the watter of the Temse by excesse of floode the Monday in Ester weke came and incresid on the londe vn-to Populer, and drownyd many howsys and feldes and medewes, and moche of the pariche of Stepney, and at Raynham and other placis in Essex.

[*Ste*]*phin Browne, Mayer.*

William Cantlow, William Marrow, Shreffys, xxvii° A°.

[1] 30 April 1445. [2] Stowe.

Thys yere was a-nother dere yere, and an erthe-qwake. A.D. 1449.
Thomas Chalton, Mayer.
Thomas Canynges, William Hulyn, Shreffys, xxviii° A°.

Thys yere Normandy was lost. And this yere came Jake Cade of Kent, and made hym selfe a captayne with a gret multytude of pepulle vn-to Blackehethe, and there a-bode vii. dayes contynually vn-to that the kynge with hys lordes, that laye that tyme at Sent Johns in Smythfelde and in diuers placis, came rydynge thurgh London toward Grenewyche ; and thenne Jake Cade flede and removyd fro thens toward Tunbryche, Maydstone, and Senoke. And there hys men beheddyd a sqwere callyd Stanlaw. And in that contre there was sir Humfry Stafford, knyghte, and William Stafford, sqwere, with certayne men of armes, slayne. And in that mene tyme came a captayne of Essex with hys men and enterd in-to the felde, and that same tyme was Horne the alderman a-restyd. And the Satterday the iii^de^ day of Julii the captayne rode thorrow London to Powlles and to Newgatt, and soo forthe to Myle-ende. And there was be-heddyd one Cromer of Kent and one Baylly of Colchester, and at the stonderd in Cheppe was sir Roger Fenche be-heddyd, and at the Whyt harte in Sothwarke one Hawardyne of Sent Martyns was be-heddyd ; and Malpas of London drewe the cheynne of London brygge, and there was a gret battelle made by nyghte a-gaynst the towne, and many men slayne and drownyd. And sarteyn aldermen of London was there slayne, and the prisoneres of the kynges benche and marchelsay delyueryd owte by Jake Cades commandment. And afterward he was slayne in Kent.

Jake Cade a gret [iusu]rrec-syoun with [muc]h mysch eff as the ..... storry shoyth.

Nicolas Wyfolde, Mayer.
William Dere, John Mydylton, Shreffys, xxix° A°.

Thys yere was Gwyone lost, and the erle of Shrewysbery slayne at Burdos.
William Gregory, Mayer.
Mathew Phelypp, Christofor Watter,[1] *Shreffys,* xxx°A°.

[1] *Warton,* Fabyan.

A.D. 1452. Thys yere the duke of Yorke sette hys felde at Brent hethe in Kent.

Richard Lee, Richard Alley, Shreffys, xxxi° A°.

A f[ray at the wrestling] pla[ce] Thys yere the lorddes seruanttes made a fray at the wrestlynge place.

John Walden, Thomas Roke,[1] *Shreffys,* xxxii° A°.

Thys yere the mayer lefte rydynge to Westmyster, and went be watter.

[*Stephen Fors*]*ter,* [*Mayor*].

William Taylor, John Felde, Shreffys, xxxiii° A°.

Thys yere was a felde at Sent Albons betwene the kynge and the duke of Yorke.

[*William*] *Marow,* [*May*]*er.*

John Yonge, Thomas Walgrave, Shreffys, xxxiiii° A°.

[*Thomas*] *Caniges,* [*May*]*er.*

John Stewerd, Raffe Warney, Shreffys, xxxv° A°.

Thys yere the lorde Egremond brake owte of Newgat, and had a hors redy and rode a-way, and one of the jaylers with hym. And in the ende of this same yere came

a ..... the ..... Sa[ndwich] ... a-w[ay] the Frenchmen and other enmyes, and spoylyd and robbyd the good porte of Sandwyche, and slewe moche pepulle; for they came sodenly to Sandwyche in the mornynge whenne men ware a-bede, and serched euery house, and alle the plate, riches, golde, syluer, and other merchandys and gooddes of valewe, they sheppyd it in-to their sheppes and went smotly a-way with alle.

Geffer Bullyn, Mayer.

William Edwarde, John Reynere, Shreffys, xxxvi° A°.

...bys ..... byshoppe ...was a-pe[ached] [of] heryse and] stood at] Powlles Cro]ss, and the gret Thys yere the xxvii day of Nouember, that tyme was Sonday, Pecoke that was byshoppe of Chechester stode at Powlles crosse, wyche was a-peched of dyuers poynttes of eryses, and there he abiuryd and revokyd them in the prechenynge tyme in the presens of the byshoppe of Cauntorbery, the byshoppe of London, and byshoppe of

[1] *Cooke,* Fabyan and Stowe.

Durham, and other prelattes. And also there in the prechenge tyme ware many bokes of eryses of hys makynge, that cost moche gooddes, damnyd and brent be-fore hys face. And doctor William Gooddard the elder, that was prouincialle of the Gray freeres, a-pechyd hym of hys erysys. And this same yere was the ryalle syghte and wache of men of armes in London that euer was sene, of a gret number of clene arnest men goynge owte at Newgate, and soo vp Holborne and downe Chauncery lanne and thorow Fletstret and in at Ludgate and thorow Temstret, and soo to the Tower of London, and soo forthe home a-gayne. A.D. 1458. [watch] that euer was s[een in] London as it .....

Thomas Scott, Mayer.
Raffe Jesclyn, Richard Nedam, Shreffys, xxxvii° A°.

Thys yere was a felde at Ludlow, and at Blore-hethe, and a fray betwene men of the kynges howse and men of lawe. The felde of Lud-[low] and Blore-hethe. A fray betwe[en] the kynges serua[nts] and men of lawe.

William Hulyne, Mayer.
John Plommer, William Stocker, Shreffys, xxxviii° A°.

Thys yere was another felde at Sent Albons, and the felde at Northamtone, and at Wakefelde, and at Mortymers Crosse, anno Mlccccxvi.[1] The feldes at Se[nt] Albons, North-a[mpton], and Wakefeld, and [Mortimer's] Crosse, and a felde [be]syde Yorke, and the [king] put downe A[nd] [Ed]ward the iiii. and .....

Richard Lee, grocer, Mayer.
Roberte Flemynge, John Lamberde, Shreffys, xxix° A°.

Thys yere was a felde be-syde Yorke, and kynge Henry put downe, and the ducke of Yorke eldest sonne toke vp-on hym the crowne, and was callyd Edwarde the iiiith. And at this felde was slayne xxxii Ml men.

[Edward IV.]

Hugh Whyghte, mercer, Mayer.
John Locke, Gorge Yrlonde, Shreffys, Pio A°.

[1] *Sic*, the confusion here is obvious.

A.D. 1462. Thys yere was the erle of Oxenford be-heddyd and other gentylmen.

Thomas Coke, draper, Mayer.

William Hampton, Bartylmew James, Shreffys, ii° A°.

Palme Sonday felde, and the tow[ne] deche new cast. Barwyke wonne.

Thys yere the towne deche was new cast. And Palme-sonday felde. And the towne of Barwyke wonne this yere.

Mathew Philyp, goldsmyth, Mayer.

Thomas Muschamd, Robert Basset, Shreffys, iii° A°.

The mayer went f[rom] sarganttes fest fo[r] cause he satte not [prin]ci-palle: and Hexham felde.

Thys yere was the sarganttes fest, and the mayer dyned not there, and for be-cause that he satt not prin-cypalle bothe he and the comyns went a-waye at that tyme. And this yere was the battelle of Hexham felde.

[*Jo*]*hn Tate, John Stone, Shreffys,* iiii° A°.

Thys yere the qwene Elzabethe[1] was crownyd. And kynge Henry put in-to the Tower. And the rose nobyll at x.[s] and [the angel] at vi.[s] [viii[d]][2] fur . . . .

[*H*]*enry Wafur, William Constantyne, Shreffys,* v° A°.

Thys yere came gret lordes from the londe of Poole and Beame to see this lond.

John Bromer,[3] *Henry Bryce, Shreffys,* vi° A°.

Thys yere descecyd Henry Bryce, and for hym was chosyn John Stocton. And a battelle in Smythfelde betwene the lorde Scales and the basterd of Burgoyne, and the lorde Scales had the worchyppe of the felde.

[*Thomas Olgra*]*ue.*[4]

Thomas Stalbroke, Humfre Herforde, Shreffys, vii° A°.

Thys yere was the kynges suster Margaret[1] marryd vn-to Charles duke of Burgone.

. . . . . *grocer.*

William Haryet, Symken Smythe, Shreffys, viii° A°.

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[1] The name interlined.

[2] The heading of the page (written by a much later hand) supplies that which has been burned away.

[3] *Browne,* Fabyan and Stowe.

[4] Stowe.

Thys yere was taken the lorde Harbord and hys brother at Hedyeot felde, and bothe be-heddyd, and the lorde Ryuers and hys sone be-heddyd, and one Stafforde of Soutwyke that was made erle Dennsher be-heddyd also. And the battelle of Egecote felde. A.D. 1469.

[*Richard Lee*], *grocer.*

Roberte Drope, Richard Gardner, Shreffys, ix° A°.

Thys yere at Ester the duke of Clarans and the erle of Warwyke flede into France. And Poynes and Alford be-heddyd. And at Myhylmas the lorde[1] came a-gayne in-to Englond, and the kynge flede into Hollonde, and kynge Henry put a-gayne to the crowne. And the erle of Worceter be-heddyd. And the prince borne. And a black sterre. And the battelle of Stamford. [King Henr]y put a[gain] [to the] crowne and ... of Stafforde [and Soutwy]ke alle above.

[*Jo*]*hn Stocton, Mayer.*

John Crosby, John Warde, Shreffys, x° A°.

Thys yere the kynge came a-gayne in-to Ynglond in Lent, and dyd a battelle at Barnet on Ester day, and there was slayne the erle of Warwyke and hys brother markes Montagu, and kynge Henry put a-gayne in-to the Tower. And a battelle at Teukysbury there was slayne kynge Henrys sone and many other lordes and knyttes. And the basterd Fauconbryge came from the see with hys retenew, [and] wolde haue enterd the citte, but he was manly defendyd by the cittezens, and many of hys men slayne. [Easter d]aye felde that was [call]ed Barnet felde, [Tew]kesbury and the kyng [put] a-gayne into the [To]wer, etc.

William Edwarde, [*gro*]*cer, Mayer.*

John Shelley, John Aleyne, Shreffys, xi° A°.

Thys yere in Julii was borne Richard the kynges iide sone, and he was made duke of Yorke.

William Hamton, feche[*monger*]*, Mayer.*

Thomas Bedlow, John Browne, Shreffys, xii° A°.

Thys yere was ordenyd in euery warde a payer of stockes; and that yere xv. women ware ray hoddes. [Stoc]kes in euery ward.

John Tate, mercer, Mayer.

John Stocker, Robert Byllesdon, Shreffys, xiii° A°.

[1] *Sic.*

A.D. 1474. Thys yere was a fray on sent Peteres evyn betwene the kynges seruantes and the wache men of the citte of London.

Robert Drope, draper, Mayer.
Thomas Hylle, Edmond Shawe, Shreffys xiiii° A°.

Thys yere the kynge went in-to France ward at Mydsomer, and londyd at Callys with a gret armey, and hys host went to Amias, and there spake with the Frence kynge, and there made pece with-owte battelle, and the Frenche kynge heldynge[1] yerly xi. M[l] li., and soo came home a-gayne.

Robert Basset, Mayer.
Hught Bryce, Robert Colwyche, Shreffys, xv° A°.
William Horne, Richard Rawson, Shreffys, xvi° A°.

[Reparaci]ons of the walles. Deches new cast. Thys yere beganne the reparacions of the walles of the citte of London, and the deches abowte new cast.

Humfry Seyford,[2] *Mayer.*
John Stocker, Henry Collet, Shreffys, xvii° A°.

The terme reiurnyd from Ester to Myhylmas be-cause of the gret pestelens. Thys yere the ducke of Clarans was put to dethe. And the terme deferrd from Ester to Myhylmas be-cause of the gret pestelens.

Roberte Hardynge, Robert Byfelde, Shreffys, xviii° A°.
Thomas Ilom, John Warde, Shreffys, xix° A°.

Thys yere the kynges syster, duches of Burgone, came in-to Ynglond to see hare brother. And this yere the kynge taxid sore hys lond.

William Danyelle, William Bakone, Shreffys, xx° A°.
[William H]ariet, [May]er.
Roberte Tate, William Wikenge, Shreffys, xxi° A°.

Thys yere William Wikynge dyscesid, and for hym was chosyn Richard Chawry. And this yere the kynge made a gret army in-to Scotlond by hys brother the duke

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[1] yielding ?

[2] *Heyforde*, Fabyan and Stowe.

of Gloc[ester,] in the wyche viage he wanne Barwyke. A.D. 1482.
And a gret derthe of corne.

[*E*]*dmonde Shaa, Mayer.*

William Whythe, John Mathew, Shreffys, xxii° A°.

Thys yere descecid the kynge xxii. day[1] in Aprelle enterynge in-to the xxiii. yere of hys rayne.

[Richard III.]

And the ii. sonnyes of kynge Edward ware put to cilence, and the duke of Glouceter toke vpon hym the crowne in Julii, wyche was the furst yere of hys rayne. And he and hys qwene crownyd on one daye in the same monythe of Julii.[2]

Roberte Byllesdon, Mayer.

Thomas Norlonde, William Martyn, Shreffys, ii° A°.

Thys yere the duke of Buckyngham was be-heddyd at Salsbery, and is burryd at the Gray Freres. And many lordes [and] knygttes with dyuers other flede into France at that tyme.

Thomas Hylle, Mayer.

Richard Chester, Thomas Bretayne, Shreffys, iii° A°.

William Stoker [*Jo*]*hn Warde, . . . cer, Mayeres.*

Thys yere in December dyde Richard Chester, and for hym was chosyn Raffe Astre. And the same yere in August the erle of Richmond with the erle of Pembroke that lond[3] had bene banyshed, came in-to Ynglond and the other gentylmen that flede into France, made a felde besyde Leyceter, and the kynge there slayne.

[Henry VII.]

And the erle of Richemond was crownyd kynge, and was callyd Henre the vii., the xxx. day of October; and a-bowte Candelmas marryd kynge Edwardes eldest

[1] Day of month interlined.

[2] The passage *and the duke of Bucky*[*ngham*] *at Salsbery* follows but is struck out.

[3] *Sic.*

A.D. 1485. dougter. And this yere in September dyde Thomas Hylle, and for hym was chosyn William Stocker, and he dyde the iii^de day after, and thanne was chosyn John Warde, and he occopyed tylle Myhylmas.

Hughe Bryce, Mayer.

John Tatte, John Swan, Shreffys. *P^io A^o Henryci the*[1] vii.

Swettynge syk[ness]; the crosse on Schepp new [made].

Thys yere was a gret dethe and hasty, callyd swettyng sykenes. And the crosse in Chepe new made. And a gret taske and a disme grauntyd. And a bushylle of bay salte at iii^s. iiii^d.

Henry Collyt, Mayer.

Hughe Clopton, John Percivalle, Shreffys, ii^o A^o.

Martyn Swerd..... felde New-[ark].

Thys yere the qwene was crownyd. And the erle of Lyncolne and the lord Louelle, and one Martyn Swarte a stranger, alle ware slayne in a felde that they made a-gaynst the kynge at Newarke.

William Horne, Mayer.

John Fenkelle, John Remyngton, Shreffys, iii^o A^o.

Thys yere prince Arture was borne at Wenchester. And this yere the kynge went vn-to Bullene.

[Ro]berte Tatte, Mayer.

Raffe Tylney, William Isabelle,[2] *Shreffys,* iiii^o A^o.

The cappe a mayn-[tenance] furst browte from Rome.

Thys yere the kynge sent many knyghttes in-to Bretayne with the number of vii. M^l men to defende the ii. ladys that ware ayeres to the lond. And the erle of Nortumberlond slayne in the Northe. And the cape of mayntenans browte from Rome.[3]

William Whytte, Mayer.

William Capelle, John Broke, Shreffys, v^o A^o.

Cryppyl-gate [new] made.

Thys yere Cryppylle-gate was new made. And Edmond Franke and others put to deth.

[J]ohn Mathew, Mayer.

Henri Cote, Roberte Reuelle, Hugh Pemerton, Shreffys, vi^o A^o.

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[1] *Sic*, MS.

[2] *Isaak*, Fabyan and Stowe.

[3] The passage *and Cryppillegate new made* follows, but is struck out.

Thys yere in Feuerelle descessid Robert Reyuelle, and for hym was chosyn Hughe Pemerton. And sir Robert Chamberlyne lorde be-heddyd. And in June the kynges ii^de sone borne at Grynwyche, and namyd Henry. And the condyd at Graschu[rch be]gonne and new made. A.D. 1491.

[*T*]*homas Woode, William Browne, Shreffys,* vii° A°.

Thys yere in September the kynge went to Callys with a gret arme a-gaynst France, but the pece was made withowte battelle. And the qwenys moder dicessyd. And the louers sett vp on the yelde-halle of London.

William Purches, William Welbeke, Shreffys, viii° A°.

Thys yere was a rysynge of yonge men a-gaynst the stelyard. And whett at vi.^d a bushelle.

John Wynger, Roberte Fabiaan, Shreffys, ix° A°. This yere la... burnyd ne.. feld.

Nicolas Alwyne, John Warner, Shreffys, x° A°.

Thys yere was beheddyd sir William Stanle lorde chamberlyn, William Stanle,[1] sir Roberte Ratcleffe, sir Simonde Momforde, and William Daukus, and lorde Fewalter be-heddyd at Callys. And this yere whyt herynge was solde at iii.^s viii.^d the barrelle. And lorde Momforde sone and many others that londyd in the downes to the number of viii. score, that came from one Perkyne Warbyke callynge hymselfe kynge Edward sone. And gret . . . att West[minster]. [Herrings 3*s.* 8*d.* the bar]elle.

[*Henry Co*]*let* [*Mayor*].

Henry Somer, Thomas Knesworthe, Shreffys, xi° A°.

[*John Ta*]*te* [*Mayor*].

John Shaa, Richard Haddon, Shreffys, xii° A°.

Thys yere the commons of Corwalle a-rose to the number of xxx. M^l., and the lorde Awdle cheffe captayne and one Flammoke and a smythe that was callyd Myhylle Joseffe; and they came to Blackehethe, and made a felde a-gaynst the kynge, and lost it. The captayns tane and put to excecucioun. Thys felde [Black h]ethe felde, [Perki]n Warbyke.

[1] Repeated in MS.

A.D. 1497. was in June on sent Bothols day. And in August after one Perkyne Warbyke callyd hym selfe the ii^de sonne of kynge Edwarde the iiii^th, londyd in Cornewalle; and he was pursewyd of sartayn lordes, but he flede to Bewdley senttvary, and by a-poyntment came to the kynge, and so raymaynyd followynge the corte.

William Purches, mercer, Mayer.

Thomas Wyndoughe, Bartylmew Rede, Shreffys, xiii° A°.

Wethercocke of [Po]wlles tane downe. ii^de prouincialle chapter [of] the freeres Minores. And the [king]s logynge burnyd at [Shen]e, and Perkyn Warbyke [set] on a scaffold in [Che]pe.

Thys yere in December the wedercoke, crosse, and the bowle of Powlles stepulle was tane downe and alle newe made, and in Maii after solemply hallowyd and sett vp agayne. And this same yere in August was the ii^de prouincialle chapter of the Freer Minores in London. And there beganne the Observanttes, and came with the kynges letteres and commandment for sertayne placis, and so beganne with Newcastelle, Cauntorbery, and Sowth-hamton. And the kynges loggyne at Shene burnyd. Pyrkyne Warbyke sett on a skaff[old] in Chepe.

John Percevalle, taylor, Mayer.

Thomas Bradbery, Stephin Jennyns, Shreffys, xiiii° A°.

Thys yere the xxii. daye of Februarii was borne at Grenwyche the iii^d sonne of kynge Henry the vii., namyd Edmonde duke of Somerset.

Nicolas Alwyne, Mayer.

James Wylfforde, Richard Browne, Shreffys, xv° A°.

Perkyne Warbyke drawne from the [Towe]r to Tyborne and there [hang]yd and be-heddyd, [and] the [Er]le of Warwyke [son of the]

Thys yere in Nouember Perkyne Warbyke was conuicte of tresoun and drawne from the Tower of London to Tyborne, and there hongyd and be-heddyd; and the same tyme was juggyd to dye for tresoun the erle of Warwyke, sone to the duke of Clarans be-fore rehersyd, wyche erle had bene kepte in the Tower from the age of xi. yere vn-to the ende of xiiii. yere after, and the xxviii^th day of Nouember was be-heddyd at the Tower-hylle. And the same daye was gret flooddes, wynddes, thunder, lytnynyges, wyche dyd moche harme

and hurte in dyuers placys and cuntres in Ynglond. And the viii. daye of Maii nexte after the kynge and the qwene went to Callys, and thether came the duke of Burgone, and spake with the kynge in Sent Peters church withowte the towne the space of seven oweres, with moche h. . . and solas, and soo departyd. And the xiiii. day of June after the kynge and the qwene c[ame] home a-gayne. Thys was in the yere of our Lorde xv. c. And the same monythe in December dessessid the kynges thurde sonne Edmonde, and was burryd at Wes[tminster]. And the same yere dyde the aresbyshoppe of Yorke, the byshoppe of Norwyche, [and] the byshoppe of Elye. And in Septemher followynge dyscessyd the the byshoppe of Cauntorbery, Morton, cardnalle and chauncheler of Ynglond. And this yere was brent a palmer. And a gret pestelens thorrow alle Ynglond and a gret de[arth]. A.D. 1500. duke of Clarans ... be-heddyd, and that [day] was grett floddes, [win]des, thunder, lytte[n-in]ges that dyd moche har[me] in dyuers places, [and ma]ny dyuers other thynges [as it a]-peres.

[*William*] *Remyngton, Mayer.*
John Hawe, William Stede, Shreffys, xvi° A°

Thys yere the kynge byldyd new hys maner of Shene, and changed the name and namyd it Richemonde, and he byldyd new his place callyd Baynystcastelle in London, and repayryd hys place at Grenewyche, with moche new byldynge there and in dyuers places. [Name of Shene chan]gy[d to] Riche-[mond].

John Shaa, goldsmith, Mayer.
Laurens Aylmer, Henry Hede, Shreffys, xvii° A°.

Thys yere was send in-to Ynglonde the kyng of Spaynyes thurde doughter, named Kateryne, to be marryd to the prince Arture, and she londyd at Plummothe the viii. day of October, and reseved in-to London in the most ryalle wyse the xii. day of Nouember than Fryday. And the Sonday followynge maryd at Sent Powlles churche. And a halpas made of tymber from the west dore to the qwere dore of xii. foote brode and iiii. fotte of hyghte. And in the myddes of the The comy[ng] [of] qwene K[athe-rine that] was the ky[ng of Spains] dawghter to [be] marryd vn to Arture, and after

A.D. 1501. [to] Henry the viii., a[s] a-peres more la[te] in the story, etc.

same marryd. And the fest holden in the byshoppe of London palles. And the day of hare reseving in-to London was made many reche pagenttes; furst at the bregge, at the condyd in Graschestret, the condet in Cornelle, standerde in Cheppe, the crosse new gylted, at the lyttylle condyd, and at Powlles west dore, ronnynge wyne, rede claret and wytthe, and alle the day of the marrage. And at that same maryge the kynge made lvii. knyghttes. And the iii^{de} day after alle the corte remouyd vn-to Westmyster by watter. And the mayer with alle the crafttes with them in barges, with trompettes, shalmes, and taberttes in the best maner; and there the kynge helde ryalle justes, turnayes, and bankettes vi. dayes after. And thenne returnyd to Rychemonde. And the same daye ther the mayer helde hys fest at the yelde-halle. And the same yere in Nouember came to the kynge a nobylle imbassator owte of Scotlond for to trete of maryage betwene the Scottyche kynge and our kynges eldest dowgter namyd Margarete, wyche was a-cordyd on sent Powlles evyn the Conversioun. And the ii^{de} Sonday of Lent after was sir Edmonde de la Poole was pronuncyd acursid opynly with boke, belle, and candelle, at Powlles crose at the sermonde before none. And in Ester weke nexte after dyscecyd the prince Arture at Ludlow, and burryd at Worceter.[1] And the deche from the Temse to Holborne brygge new cast. And this yere the Gray freeres changyd their abbyttes in-to whytte gray a-ponne sent Georges day, thenne beynge Sattorday the prime, the yere of our Lorde M^{l}CCCCCII. And the ii^{de} day of Aprille dyde Prinse Arthure a[t] Ludlow, and burryd at Worc[ester]. And Sir James Tyrrylle and Sir John Wyndham behedyd.

[A.D. 1502.]

Bartylmew Rede, Mayer.

Henry Kebelle, Nicolas Nynes, Shreffys, xviii^{o} A^{o}.

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[1] *dyscecyd . . . Worceter.* A line is drawn through the passage.

Thys yere the qwene Elzabethe dyde at the Towre, and burryd at Westmyster. Item this yere a gret inbassetor came from the kynge of Romans. And the Gray Freeres chaungyd their habbettes from London rossette vn-to whytt gray. A.D. 1503.

Thys yere was the gret jubele at Powlles. A gret jub[ele] ...

Christopher Hawes, Richard Wattes, Shreffys, xix° A°.

Thys yere Margarete that was the kynges doughter was marryd vn-to the kynge of Scottes.[1] And that same yere in Marche was a gret frost and snowe, and many gret fyeres in London in dyuers places, as at the bryge, Austyn Freeres, Sent Martyns grante, and Buttolle w[harf?]. Parlam[ent at] West[minster.] And a gret fray in Cheppe [wherein] [2] lordes and knyttes toke partes.

Roger Achele, William Browne, Shreffys, xx° A°.

Richard Chore, Roger Grove, Shreffys, xxi° A°.

Thys yere, the xv. day of Januarii, at xii. of cloke at none, rose soche a tempest of wynde tylle it was xii. at mydnythe, that it blew downe tres and tyles of howsys, and that same nyghte it blewe downe the weddercoke of Powlles stepulle the lengthe of the est ende of Powlles church vn-to the syne of the blacke egylle; at that tyme was lowe howses of bokebynderes wher nowe is the scole of Powles. And that same nyghte was the duke of Burgone that was callyd Phyllype, with hys lady and many sheppes of hys, the wyche in-tendyd to a gone into Spayne to a bene crownyd kynge, but by tempest ware drevyn to Porchemoth hauyne, and soo the kynge send many of the nobylle lordes and states of the realme bothe sperituall and temporalle to resave hym and alle hys pepulle, and soo browte them to London; and there the kynge nobylly reseved them and made them gret chere, and soo departyd the[m] home a-gayne. And that same yere at that tyme was soche a sore [Po]wlles ... .. same ..... and ... [gre]tt snow ..... horse [migh]t go ouer ... dyd, etc.

[1] The passage *and this same yere dyde the qwene Elzabethe hare moder* follows, but is struck out.

[2] The words *that gret* are erased here, but no word is substituted.

A.D. 1506. snowe and a frost that men myghte goo with cartes ouer the Temse and horse, and it lastyd tylle after Candelmas. And thenne it was a-greed betwene the kynge and the duke of Burgone that Edmond de la Poole shulde be send home a-gayne, and so he was.[1]

Richard Haddon, mercer, Mayer.

William Copynger, William Fiz William, Shreffys, xxii° A°.

But this same yere was chosyn by the citte one Jonson a goldesmythe, and he made hys fest; but within iii. dayes he was dyschargyd at the commandment of the kynge, and William Fiztwilliam chosyn, and so kepte owte alle the hole yere, and the other toke soche a thowthe that he dyde. Item the bakeres howse in Warwyke lane burnyd. And[2] twelve herynge a i.d. And a gally burnyd at Hamton.

[B]akeres howse in Warwyke [Lan]e burnyd: and xii. [her]-ynges a i.*d.*

William Browne, mercer, Laurens Eleymer, draper, Mayeres.

William Butler, John Kerby, Shreffys, xxiii° A°.

Thys yere was many aldermen put in-to the Tower, and sir William Capelle put to warde in the shreffys howse. And this yere the mayer was reseved with processioun on Sent Frances daye with the aldermen as fownders, and soo contynewyd long after. And[2] the lady Mary the kynges dowter made sewre to the kynge of Castelle.

[M]any aldermen put [in] to the Tower of London.

Sir Stephin Jennyns, Marchant Taylor, Mayer.

Thomas Exmew, Richard Smythe, Shreffys, xxiiii° A°.

Thys yere the xxii. day of Aprille dyde kynge Henry the viith at Richemonde, and browth to London ouer the brygge and soo to Powlles the furst nyghte, and the nexte day to Westmyster nobylly, and there burryd.

[This yer]e the king H. viith [dy]de, hys ii. sonne

[1] The passage *and the comyns chose master Johnson chrffe, but the kynge causyd Willyam fyzt William . . .* is attached in margin, but is struck out again.

[2] The passage which follows, like many others in various parts of the MS., is an addition made by the original hand.

[Henry VIII.]

And the mydsomer day followynge was hys sonne crownyd Henry the viiith, crownyd at Westmyster, and hys qwene Kateryne that was hys brothers wyffe prince Artore. And[1] her was Dudley and Hemson condemnyd to dethe. And iiii. persons sett on the pyllory for falls qwestmongeres. A.D. 1509. [Hen]ry the viii. crownyd. [Emp]son and Dudle with the [false] qwest-mongeres.

Thomas Bradbery, mercer, William Capelle, draper, Mayeres.

Gorge Monokes, John Dockett, Shreffys, Pi^{o} A^{o}.

Thys yere was Emsone and Dodle be-heddyd at Towrehylle.

Henry Kebell, grocer, Mayer.

John Mylborne, John Rest, Shreffys, ii^{o} A^{o}.

Roger Acheley, draper, Mayer.

Thomas Morfyne, Nicholas Chelton, Shreffys, iii^{o} A^{o}.

William Copynger, fechmonger, Richard Haddon, knyttes, mercer, Mayers.

Roberte Holdernes, Roberte Fenrotter, Shreffys, iiii^{o} A^{o}.

Thys yere the kynge went in-to France and wonne Towrne and Turwyn, and the carreke and the Regent byrnte.

And this yere was the Scottyche felde, and the kynge tane and slayne, and browte to Shene. The Scottyche felde, and the king tane and slayne.

John Brygges, John Dowsse, Shreffys, v^{o} A^{o}.

[*George Monox*], *draper.*

James Jarforde, John Monde, Shreffys, vi^{o} A^{o}.

Ric.....

Mary .....

Thys yere was a gret deth at the Menerys, that there dyde xxvii. of the nonnes w . . . at g . . .

[*William Butl*]*er, grocer.*

Henry Worley, William Bayly, Shreffys, vii^{o} A^{o}.

[*John Rest*]*e, grocer.*

Thomas Semer, John Thurston, Shreffys, viii^{o} A^{o}.

Thys yere was yelle Maii day, that yong men and prentes of London rose in the nyght, and wolde haue

[1] The passage which follows is added by the original hand.

A.D. 1517. had James Mettas, an owte-landyche man, and wolde haue slay[n] hym, but he hyde hym in hys gotters in hys howse; and from thense the wente vn-to Sent Martyns, and there spoyled the shomakeres shoppes of shone; and thenne rose the mayer and shreffys and wolde haue cessyd them, but the cowde not. And thenne rose the erle of Surre, and he wolde haue spoyled them. And iiii. or v. dayes after the corte kepte the citte in harnes with dyuers lordes, and at the last there ware dyuers of them hongyd within the citte on gallos, as at Sent Martyns gatte, at Ludgate, at Algate, Byshoppes gate, Doggate, Sent Manguns, Ledynhalle, in the Powltre, and at the stondert in Cheppe; and there was hongyd and qwarterd one Lyncon; and a-nother gallows at Newgat. And within shorte space the kynge satte in Westmyster Halle, and there was commandyd the cytte to come in their clothynge, and the rest of them that was pardent to come with halters a-bowte their neckes and to aske pardone, and soo a generalle pardone was gevyn vn-to them alle that came that tyme.

Thomas Exmew, goldsmith, Mayer.
Thomas Baldre, Raffe Simons, Shreffys, ix° A°.
Thomas Myrsyne, skynner, Mayer.
John Allyn, James Spensar, Shreffys, x° A°.
James Jarford, mercer, Mayer.
John Wilkynson, Nicolas Partreche, Shreffys, xi° A°.
John Burges, Mayer.
John Keme, John Skevynton, Shreffys, xii° A°.

The beheddynge of the duke of Buckyngame, etc.

Thys yere was the duke of Buckyngham be-heddyd at the Towre-hylle, and burryd at the Austynfreeres. And[1] the owyns made at the bryge howse.

John Mylborn, Mayer.
John Breton, Thomas Pargeter, Shreffys, xiii° A°.

The comynge in of [the] emperor. And a man

Thys yere the emperor Charles came in-to Ynglond and soo to London, and there was honorabulle reseved with many pagenttes, as on the brygge, in Graschestret,

[1] This passage added, *see* note on p. 186.

at Ledynhalle, the condet in Cornelle, at Stockes, at the gret condet in Chepe, at the stonderd, the crosse new gylte at the lyttylle condet, and Powlles churche dore; and soo to Bryddewelle, wyche was new made and gylte agenst hys comynge. And this yere was a man soddyn in a cawtherne in Smythfelde, and lett vp and downe dyuers tymes tylle he was dede, for be-cause he wold a poyssynd dyuers persons. A.D. 1522. soddyn in Smythefelde that wolde a pow-syn[ed] dyuers persons.

John Munde, goldsmyth, Mayer.

John Rudsone, John Champnes, Shreffys, xiiii° A°.

Thys yere the kynge of Denmarke and hys qwene was drevyn oute of their londe for cruelnes that he dyd vn-to hys perys and hys pepulle in hys realme, and harde masse in Powlles churche with hys qwene. And from thens went vn-to Westmyster. And this yere this mayer beganne the furst fest that the mayer shuld dyne on sent Frances day in the Grayfreeres. And this yere in Feuerelle the xx^th^ day was the lady Alys Hungrford[1] was lede from the Tower vn-to Holborne, and there put in-to a carte at the church-yerde with one of hare seruanttes, and so carred vn-to Tyborne, and there bothe hongyd, and she burryd at the Grayfreeres in the nether e[nd] of the myddes of the churche on the northe syde. And[2] the parlament beganne at the Black freeres, [where every man was] sworne what he was worthe and to paye to the ky[nge]. The kynge of Denmarke with hys qwene in that ... was dreven owte of hys realme. Here the lady Hungerford was hangyd at Tyborne.

Myhylle Ynglyche, Nicolas Jennyns, Shreffys, xv° A°.

Thys yere was moche adoo for the mayer, for master Gorge Monox was chosyn, but he wolde not take it a-ponne him. And thenne on Simon and Judes evyn master Baldre toke it on hym. And this yere was drawne and hongyd and qwarterd at Tyborne for tresoun Frances, Antony, and Pekerynge, for thei intendyd to a made an insurrexsion within the londe at

[1] *See* entry on *Coram Rege Roll* (Mich. T. 14 Hen. VIII. m. 17, *Rex Roll*) quoted by Mr. W. J. Hardy in *The Antiquary*, Dec. 1880. Her name was *Agnes*.

[2] This passage added.

A.D. 1524. Coventre. And[1] here the erle of Angwyche came in-to Ynglond.

[*William Baily, dra*]*per.*
Richard[2] *Dodmer, William Roche, Shreffys,* xvi° A°.

Thys yere the kynge and the cardnalle Wolsey the ix^th^ day of Marche intendyd to a[3] come and to see the Grayfreeres, put the ware lett tylle.[3] . . . And the xvi. day of Januarii, before the byshoppe of Sent Asse, doctor Standyche, and doctor Ally, and other offeceres belongynge vn-to the sayd legate dyd begynne their visitacioun at the Obseruanttes of Grenwych, and thenne was departyd many of them vn-to other placys; but a-gayne that day that the byshoppe of Sent Asse with his compeny shulde come a-gayne, many of them ware come home a-gayne, or elles they had bene put owte at that tyme; and one of that owse John Forrest was commandyd to preche at Powlles crosse the Sonday after, and there pronuncid them alle a-curst that wente owte of the place; and thenne some of them came home, and ware put in the porteres warde in the cardnalles place. And a-monge alle was one lay brother William Renscrofte was send vn-to the Gray freeres in London to prison, and was there longe, and at the last submyttyd hymselfe, and was a-soyled of the sayd byshoppe by the auctoryte of the cardnalle, and soo delyuerd home a-gayne.

Also that day that the kynge as he came owte of hys chamber to come to the Gray freeres, tydynge was browte hym that the Frenche kynge was tane by the duke of Burgone. Also there was gevyn commandment vn-to the mayer that that nyghte that there shulde be a gret bonfyer at Powlles churche dore, and there to be sett a hoggys hed of rede and a-nother of claret for the pepulle to drynke that wolde for the good tydynges. And the ii^de^ day after was Satterday at nyghte was a gret wache thorrow all the citte, as it is wonte to be at

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[1] Passage added by original hand.
[2] *Rafe,* Stowe and Fabyan.
[3] The words *intendyd to a* and *put the ware lett tylle* erased.

mydsomer, and in euery stret a bone fyer. And the sonday after, wyche was the ii^de of Lent, the kynge, and qwene, and princes, with alle other stattes bothe spiritualle and temporalle, came to Powlles, and there was sonnge *Te Deum*. And after masse the legat gaue hys benediccioun to alle that was in the churche, for clene lyffe, clene remission. A.D. 1525.

Also the Thursday at nyghte, after that Bowe bell was ronge, a pele was comandyd to be ronge in euery pariche churche in London, for sewer worde and tydynges that Richard de la Pole was slayne, and many of the nobylle stattes of France there to the number of xxx. M^l. [C]om-mandment that there [sh]ulde be a pelle [in] euery churche, after that [Bo]w belle was ronge [for] the tydynge that was [c]ome of Richard de la [P]owle and the grett ..... [pro]ces-cioun, with other thynges, etc., and a busshelle of [b]aye salte for iiii. *s.* [v]iii. *d.*

And it was comandyd to be ronge in euery pariche churche in London, for sewer worde and tydynges that Richard de la Pole was slayne, and many of the nobylle stattes of France there to the number of xxx. M^l.

And this same yere was dyuers of the Austyn freeres put in the Tower of London, for a freer that dyde in prison a-monge them. And on sent Mathu daye after was a gret generalle procescioun with euery places of religioun in their best coppis, clarkes, and prestes, and so went from Pawlles vppe to Ledyne-halle, and downe Grascherche and to Sent Mangylles, and alle Temstrete; and vppe at Doggate, and vppe Watlyngstrete, and soo to Powlles west dore, there the cardnalle with dyuers byshoppes and abbottes in their mytteres; and soo came in-to Powlles to the hye aulter, and there sange *Te Deum* for the sewer tydynges that was come of this beforesayd.

And [1] a bushylle of baye salte solde for iiii^s. viii^d.

John Caunton, Christofor Asque, Shreffys, xvii^o A^o.

Thys yere beganne the cardnalle Wolsey to enter hys visitacioun a-monge the iiii. cl . . . . and on Alsolne day doctor Allyn beganne in the Gray freeres at afternone.

And in thys yere beganne the golde to ryse, as the angelle nobylle at vii.^s and in Nouember after it was made vii. s. vi^d; and here beganne a derthe of corne.

Stephen Pekecoke, Nicolas Lamberte, Shreffys, xviii^o A^o.

[1] Added by original hand.

A.D. 1526. Thys yere was moche a doo in the yelde-halde for the mayer, for the comyns wold not haue had Semer, for be-cause of yelle Maii Day.[1] And also whanne the shreffe shulde be chos[en] for the comyns the chose . . .[2] but he wold not take it, and soo it stode voyed tylle it was Myhylmas daye, and thenne master Lambert toke it.

[A.D. 1527.] Also this same yere doctor Barnes the Austyne freer, ii. Esterlynges, and ii. other men shulde a stonde at Powlles crosse at the sermond with faggottes and tapers, but for be-cause of rayne they stode on the hye scaffolde within the churche, and the byshoppe of Rochester Fycher dyd preche; this was the xvi. day of Februarii, and thenne Barnes was delyuered home to prisone, but he brake a-ways from them and went beyends see vn-to Luter.

W..... at ..... with ..... as ..... And the vi. day of October was a gret rayne alle the nyghte and alle the daye vn-to vi. a cloke at nyghte, and thenne was gret lytnynge and thunder and haylle.

And this yere was a gret derthe in London for brede, that dyuers persons bothe men and women ware hurte at the carttes. And moch wette and rye was provydyd for in London in dyuers howses for the citte. And this yere the pope was tane prisoner by the emperor, and dyuers cardnalles, and afterward was ransomyd vn-to the emperor.

And this yere the xxiiii. day of October after was a gret generalle processioun a-gayne in their coppis, and at Powlles west dore mett the cardnalle with dyuers by-shoppes, abbottes, and priors, in their mytters a-gayne.

And[3] thys yere the cardnalle went in-to France for to make a lege betwene the kynge and vs; and this yere [in] October after the grand master [of] France came to London.

James Spencer, Mayer, vintner.

John Hardy, William Holles, Shreffys, xix° A°.

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[1] *See* p. 187.

[2] Name erased.

[3] This passage added by the original hand.

Thys yere was noo wache on Mydsomer nyghte. And also this yere was gret derthe for brede. A.D. 1528.

John Rudstone, Mayer, draper.

Raffe Warryn, John Longe, Shreffys, xx° A°.

Thys yere was a prisoner brake from the halle at Newgate whanne the cecions was done, that was browte downe in a basket, and brake thorow the pepulle, and went vn-to the Gray freeres, and there was vi. or vii. dayes. And at the last the shreffys came and spoke with hym in the churche, and, for be-cause he wolde not abiure and aske a crowner, with gret violens of them and their offecers toke hym owte of the churche, and soo the churche was shott in from Monday vn-to Thursday, and the seruys and masse sayd and songe in the fratter; and that day the bushoppe of Sent Asse browte the sacrament solemply downe with processioun, and soo the powre prisoner continewyd in prisone, for they sowte all the wayes that they cowde, but the lawe wolde not serue them to honge hym, and at the last was delyuered and put at lyberte. Here the prisoner brake from the h[all] at Newgat that w[as] cast and lame and i[n] a basket, and cam[e] vn-to the Gray fr[iars]. Marke all this he... story, etc.

Also this same yere John Scotte, that was one of the kynges playeres, was put in Newgatte for rebukynge of the shreffys, and was there a sennet, and at the last was ledde betwene ii. of the offecers from Newgate thorrow London, and soo to Newgat a-gayne, and thenne was delyueryd home to hys howse; but he toke soche a thowte that he dyde, for he went in hys shurte.

And[1] this yere in Ju[ne] ii. legattes satt at the Blacke freeres for the kynges marryge; and in October the cardnalle was deposy[d from] the chaunslercheppe.

Raffe Dodmer, Mayer, mercer.

Myhill Domer, Walter Champion, Shreffys, xxi° A°.

Thys yere at Mydsomer was a gooly wache and ii. goodly pagenttes in Cheppe-syde at Soper lane ende.

[1] Passage added by original hand.

A.D. 1530. And this yere was the emperor crowned at Bonony.

Thomas Pargeter, salter, Mayer.

William Daunce, Richard Choppyn, Shreffys, xxii° A°.

Thys yere was moche a doo for chosynge of the shreffe; the comyns wolde haue had Amadas, but he wolde not take it; and at the last on Myhylmas evyn was chosyn Richard Choppyn chandler, and there by and by toke his hothe in the yelde-halle, and soo went to Westmyster.

And this yere was gret wyndes and fluddes that dyde moche harme both a thyssyde the see and beyende the see.

The challans of Es-[yng]spyttylle put owte.

Also this yere the xi. day of Maii the challons of Esyngspettylle was put owte.

Also this yere was a coke boylyd in a cawderne in Smythefelde for he wolde a powsynd the byshoppe of Rochester Fycher with dyuers of hys seruanttes, and he was lockyd in a chayne and pullyd vp and downe with a gybbyt at dyuers tymes tylle he was dede.

And[1] this yere dyde the cardnalle Wolsey on sent Andrewys evyn, and byrryd at Lecetter.

Richard Gressham, Edward Altham, Shreffys, xxiii° A°.

...ed ...stu ...se and [the canons of] Cryste [church put o]wte.

Thys yere was a chauntery prest of Sent Andrewys at Baynyscastelle the vth day of Julii was hongyd at Towre-hylle, and drawne from Newgatt, for cleppynge of golde.

And also this yere was William[2] Baynard, a man of lawe, and too mo with hym, burnyd in Smythefelde for errysee, in Maii.

And this yere was the challons of Crystes churche put owte of their place vn-to dyuers other places, and the place gevyn vn-to the lorde chauncelor Thomas Awdle.

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[1] Passage added by original hand. Should be under year 1530.

[2] *William* inserted in space left for the purpose. A few similar insertions are noted, as they tend to show the point at which this chronicle becomes an original record.

Also this yere was a purser at Sent Martyns gate burnyd in Smythefelde for eryssye. Also the sacrament at Sent Buttelles at Aldersgate on Good Fryday in the mornynge was stolne owte at the est wyndow, and iii. osttes wrappyd in a rede clothe, and a woman browte it vn-to the porter of the Gray freeres, and she tane and browte vn-to the shreffe Richard Grassham, and she send vn-to the cownter, and was there alle Ester daye tylle none, and thenne delyueryd. And the Monday after Lowesonday the curet with alle the pariche and solempnite sette the osttes home with soleme processioun, by the commandment of the byshoppe of London, thenne beynge doctor John Stokesley. A.D. 1532.

And this yere the kynge with lady Anne Bullene went to Callys the ixth day of October, and there spake with the Frence kynge.

[*St*]*ephen Pecocke, habordachere, Mayer.*

Richard Raynolde, Nicollas Pynson, John Martyn, John Prest,[1] *Shreffys,* xxiiii^{o} A^{o}.

Thys yere in Lent dyde Nicolas Pynson, and for hym was chosyn John Martyn, bocher; and the xvi. day before Myhylmas he dyde, and for hym was chosyn John Prest, grocer.

And this yere was burnyd in Smythfelde, Frethe and a-nother with hym, for gret errysy; and[2] this yere the kynge was [di]vorsyd from lady Katerne [by] the proses of the lawe, [and] marryd lady Anne Bul[l]en. And the Natiuite of our [La]dy evyn was borne lady [Eli]zabethe at Grenwyche. [B]urnyng of Frethe [and o]ne with hym.

And this yere was the coronacion of qwene Anne. The xxix^{ti} day of Maii she was browte be watter from Grenwyche vn-to the Tower with barges, the mayer, aldermen, and the crafftes, as the mayer dothe to Westmester whanne he takys hys othe; and the Satterday after, that was Wytson evyn, came from the Tower thorrow

[1] John Prest is not named by Fabyan, Stowe, or Grafton.

[2] *and . . . Grenwyche* added.

A.D. 1533. London pagenttes as at Gracechurche, at Ledyn-halle the condet in Cornehylle, the gret condet in Cheppe, the standert new payntyd, and the wayttes playnge there, the crosse new burnechyd, the lyttylle condet, and at Powles gatte, and soo to Whytt-halle at Westmyster, that some tyme was the byshoppe of Yorkes place, and soo a-gayne that tyme was new made. And a tylte to just with great posttes and vanes of the kynges armes and hares, with their conysanttes payntyd and gylte, and with stoneworke vp to the raylles, the wyche was wrotte on Assencion day in the mornynge. And on Wytsonsonday, wyche[1] was the xxxi. of Maii, was the coronacioun in Westmyster churche, and soo came crownyd from thens to Westmyster halle, and there dynyd, and at that tyme was many knyghttes made.

And[2] this yere dyde the Frenche qwene, wyffe vn-to the duke of Suffoke, Mary that was dowter to Henry the vii.

Christopher Asqwe, draper, Mayer.

William Former, Sir Thomat[3] *Kytson, Shreffys,* xxv° A°.

Holy mayd of Kent, [Doct]or Bockynge, the parson [of] Aldermary, Richam [?] and a-nother with hym at [Po]wlles crosse, etc.

Thys yere the xxiii. day of Nouember, prechyd at Powlles crosse the byshoppe of Bangare electe, doctor Capun, and there stode before hym on a skaffolde doctor Bockynge and a-nother monke of the same howse of Crystes churche of Cantorbery, the parsone of Aldermary Golde, and ii. Obseruanttes of Cantorbery, and the holy mayde of Kent, Elzabeth Barton;[4] and from thens they went vn-to the Tower of London a-gayne, and moche pepulle bothe at the crosse and thorrow alle the strettes of London vn-to the Tower. From thens the went to Cauntorbery, and there dyd pennans also.

And this yere was hongyd at the Wyllow by the Temse scyde Wolfe and hys wyffe, for kyllynge of two Lumberttes in a bote on the Temse.

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[1] *wyche . . . Maii* added.
[2] This passage added in the margin.
[3] *Sic*, MS.
[4] Name written in margin.

And [1] this yere was the bysshoppe of Rome powre pu[t down, and] a pes concludyd with Scotlond that lastyd but a wyle. A.D. 1534.

Nicolas Lewson, William Dennha[m], Shreffys, xxvi° A°.

Thys yere was the mayd of Kent with the monkes, freeres, and the parsone of Alderma[ry], drawne to Tyborne, and there hongyd and heddyd the v. day of Maii, and the monkes burryt at the Blacke freeres, the Obseruanttes, with the holy mayd, at the Gray freeres; and the parsone at hys churche Aldermary. And this yere, the xx^ti^ day of Nouember, the lorde amrelle of France came into Ynglond, and was reseved into London with gret solempnyte of the mayer, aldermen, and crafttes of the same, in Chepesyde. Also the same yere, the iii. day of Maii was Holy-rode day, and thenne was draune from the Tower vn-to Tyborne the iii. priors of the Charterhowses, and there hongyd, heddyd, and qwarterd; and one of the qwarteres of the priors harmes was sett vp at the gatte in-to Aldersgate stret. And within short whylle after iiii. monkes moo of the sayd howse, as Exmew, Nitygate, with ii. others, ware drawne from the Tower to Tyborne, and there hongyd, heddyd, and qwarterd, and their qwarteres sett vp. Also this yere the xxii. day of Julii was the byshoppe of Rochester John Fycher be-heddyd at Towre-hylle, and burryd in the church-yerd of Barkyn by the northe dore. And the xxvi. day of the same moneth was be-heddyd at Towre-hylle, Sir Thomas More, some tyme chaunsler of Ynglond, and thenne was tane vp the byshoppe a-gayne, and bothe of them burryd within the Tower. [A.D. 1535.] John Fyc[her] of Roches-t[er], Mor chaun[cellor of] Ynglond be[headed].

And that same yere beganne the New Testament in Englyche.

And this yere dyde the erle of Kyldare in the Tower. And this yere was grantyd vn-to the kynge

[1] This passage added.

A.D. 1535. the tenthes and fur[st] fruttes both spiritualle and te[mporal].

John Allyne, mercer, Mayer.

Humfery Monmothe, John Cottes, Shreffys, xxvii° A°.

[A.D. 1536.] Thys yere the furst day of Maye was tane and a-restyd of tresoun the qwene Anne, lorde Rocheford hare brother, master Norres, master West, master Breerton, and one Markes, at Grenewyche, and browte vn-to the Tower. And the xiii. daye after the went vn-to Westmyster to haue their jugment, alle saue only the qwene and lorde Rocheford, for the had their jugment within the Tower the xv. day of Maii with the lorddes of the realme; and the xvi. of their qwest with the lorde mayer, aldermen, and viii. of euery hede craft of London. And the xvii. day of Maii lorde Rocheforde with alle the rest was be-heddyd at Towre-hylle, and their heddes sett vp on London brygge, and their bodys burryd within the Tower. And the xix. day of the same was the qwene Anne be-heddyd within the Tower, and there burryd.

Anne Bullyne, lorde Rocheford, Norres, West, Brearton, and Markes be-hed[ed].

And in September after was a rysynge in Lyngcolshere of the comons, for taske and talenge of an abbe there, by the [1] menys of lorde Da[rcy], lorde Husey, Sir Roberte Constabulle, and Roberte . . . . . And the vii. day of October the duke of Norffoke and the duke of Suffoke went thether and pacified them; and thenne beganne Yorkechere to ryse, and the pacifyed them the xxix. day of October. And the kynges grace sent a letter to the mayer and citte of London, and gaue them thangkes for the paynnes and costtes of sendynge cc. and fyfty men the xxxi. day of October.

Raffe Warryne, mercer, Mayer.

Roberte [2] *Paget, William Bower, Shreffys,* xxviii° A°.

Roberte Pakeng-[ton], Thys yere one Robert Pakengton, mercer, was slayne with a gone the xiii. day of Nouember in a mornynge,

[1] *menys . . . and Roberte* added. | [2] *Richard,* Fabyan and Stowe.

by the gret condet in Cheppe, and thenne was made a proclemacioun by the mayer, if anny man canne telle tydynges how . . . myght be knowyn he shuld haue a gret rewarde for hys labor. A.D. 1536. mercer, slayn with a g[un].

Also the . . . . de day of Februarii the lorde Garrad with hys five vnkelles of Ireland—theys ware their names, Thomas lorde Fyztgarrard, sir James Fyztgarrard, sir John Fyztgarrard, sir Richard Fyztgarrard lord of Sent Ines in Ireland, sir Holduer Fyztgarrard, and sir Walter Fyztgarrard—ware drawne from the Tower vn-to Tyborn, and there alle hangyd and heddyd and qwarterd, saue the lorde Thomas, for he was but hongyd and heddyd, and ys boddy burryd at the Crost freeres in the qwere, and the qwarteres with their heddes set vp a-bowte the citte. [A.D. 1537.]

Also this yere beganne the Corte of Awgementacioun in Westmyster a-bove by Sent Stephins, the wyche was new made for the Awgmetacioun corte, wher as master Riche was made chaunceler. ... ge ... furst ... en.

Also the xix. day of Februarii was hongyd at Tyborne x. women and iii. men.

Also this yere in the begynnynge of Lent it was proclamyd and degrees[1] by the kynge and hys concelle that the pepulle shulde ette whytte mettes, and soo dyuers dyde.

Also the xiii. day of Marche sir Frances Bygotte was browte owte of the Northe to the Tower thurow Smythfelde and in at Newgat, rydynge soo thorrow Chepe-sydy and soo to the Tower, and sir Raffe Elderke ledynge hym by the hond, with that he was bownde withalle.

Also this yere the xxv. day of Marche the Lyncolnechere men that was with bishoppe Makerelle was browte owte of Newgate vn-to the yelde-halle in roppys, and there had their jugment to be drawne, hongyd, and heddyd and qwarterd, and soo was the xxix. of Marche after, the wyche was on Maundy Thursdaye, and alle ...er and x. with hy[m] hangyd and [qua]rterd at Tyborne [on] Maundy Thursday.

[1] decreed ?

A.D. 1537. their qwarteres with their heddes was burryd at Pardone churche-yerde in the frary.

[Lor]de Darsy and the [lor]de Husse hongyd [in] the northe, with Aske, [Jo]hn Bowmer, [St]ephen Hamerton, [N]icolas Tempest, [W]illiam Thurst, abbot [Jo]hn Pekerynge. [Ja]mes Pekerell [ho]ngyd and qwart[ered]. Lady Margaret [Bow]mer burnyd in [S]mythefelde.

Also the xiiii. day of Maii was browte from the Tower to Westmyster the lorde Darcy and lorde Hussy, and there ware condemnide to deth, but they ware had in-to the northe, and there sufferd with Aske. Also the xvi. day of the same monythe was browte from the Tower vn-to the yelde-halle sir Roberte Constabulle and lady Bowmer, but they ware carryd from the yelde-halle vn-to Westmyster with alle the rest, and there had their jugement. And the xxv. daye of the same monythe was drawne from the Tower of London vn-to Tyborne sir John Bowmer knyghte, sir Stephen Hamerton knyghte, master Nicolas Tempest sqwere, William Thurst[on] abbot of Fowntens and bachelar of deuinite, doctor John Pekerynge prior of the Blacke freeres in Yorke, sir Jams[1] Pekerelle challoun and doctor of deuinite. And after sir John Bowmer [and] sir Stephen Hamerton ware but hongyd and heddyd, and alle the resydew ware bothe hongyd, heddyd, and qwarterd. And at that tyme was drawne from the Tower after them lady Margarete Bowmer wyffe vn-to sir John Bowmer, and he made hare hys wyffe, but she was the wyffe of one Cheyny, for he solde hare vn-to sir Bowmer; and she was drawne whanne she came to Newgate in-to Smythefelde, and there burnyd the same fore-none. And that same daye at Tyborne was a yonge freere of the Blacke freeres bryngynge vp, and for be-cause he desyryd the harte of hym that browte hym vp, to haue it and to burn yt, the shreffe send hym to Newgate, and there was a seneyt or more. Also the ii. daye of June was drawne from the Tower of London to Tyborne sir Thomas Percy, sir Frances Byggot, Gorge Lumley eyer to the lorde Lumley, William Woodde prior of Byrlyngton, Adame Sedbarre abbott of Jarvys, and there ware hongyd, heddyd, and qwarterd, saue sir Thomas Percy, for he was but heddyd and w[as] burryd at the

[Th]omas Percy heddyd, [Sir Fr]ances Bygot, [Geo]rge Lumley, [Wi]lliam Woodde, and Sedbare

[1] *Sic*, MS.

Crose freeres, and the qwarteres of alle the resydew was burryd at the Gray freeres in the clowster on the Northe syde in the pament. And the xxvi[i ?] day of June was hade in-to the Northe to be hongyd and heddyd lorde H[usey], sir Roberte Constabulle, and Aske, and there sufferde as they ware wordy. A.D. 1537. [ho]ngyd and heddyd.

Also the xx. day of June the lorde Darcy was beheddyd at Towre-hylle, and burryd within the Tower.

Also this yere, the xii. day of October, was borne the prince Edward at Hamton Corte, the xxix. yere of kynge Henry the viii.

[*Richard*] *Gressham, mercer, Mayer.*

John Gressam, Thomas Lowyne, Shreffys, xxix° A°.

Thys yere the good qwene Jane dessecid the xxiii. day of October at Richemond, and alle the corte had thenne blacke gownes, and she was burryd at Wynsor the viii. day of November.[1]

Also this yere the xxv. day of Februarii was drawne from the Towere to Tyborne, Henry Harford gentleman and Thomas Hever merchand, and there hongyd and qwarterd for tresoun. [A.D. 1538.] H[arford] Th[omas] He[yer] at Ty-[borne].

Also this yere was made and [2] acte of parlament that no lorde, knyghte, sqweer, gentleman, nor yeoman seruyngeman shulde dysobey ony offecer, constabulle, bayle, or ony offecer within the citte of London as sargant or yeman, for to drawe ony wepone to anny man, oppon payne of dethe, or castynge of anny foyne.

Also this same yere the xxii. day of Maii was burnyd in Smythfelde freer John Forrest of Grenewyche, and a rode that came owte of Wallys callyd Deluergaddar. Freer J[ohn Forrest] and Deluer-g[addar] burnyd ...

Also the vii. day of August was put to deth Willyam Conysby gentleman. William Cony[sby]

And the ii. day of September was put to deth master Clefforde. Master Clefford

And the furst Sonday of September was hongyd at Clarkenwelle at the wrestlynge place the hongman that put to dethe, and the hong-

[1] *viii.* and *November* inserted in blank spaces by a later hand.

[2] *Sic,* MS.

A.D. 1538. man ... it at Clarkynwe[ll and] too with hym.

was be-fore, and ii. with hym, for stelynge in Bartylmew fayer.

William Forman, Mayer.

William Wylkensone, Nicolas Gybson, Shreffys, xxx° A°.

Lamberde, John Mattessey, Peter Franke, and hys wyf[e] burnyd in Smyth-[field].

Thys yere the xxii. day of Nouember was one Lambert, other-wysse callyd Nicolas, was burnyd in Smythefelde for gret eryse.

And the xxix. of Nouember was burnyd in Smythfelde John Mattessey a Docheman, Peter Franke and hys wyffe, for erryse.

Lorde Henry mar[quis] of Exceter, lorde H[enry] Montegow, and Sir [Ed]ward Nevelle beheddyd at Towr[ehill] in December.

And this yere in December was be-heddyd at the Towre-hylle lorde Henry markes of Exceter, lorde Henry Montegow, and sir Edward Nevelle.

All the [monasteries in London] subpressyd in Nouem-[ber].

Also this yere was alle the placys of relygioun within the citte of London subprest in Nouember.

Richard Turner and Peter F[lorens] burnyd in Smyth-[field].

Also this yere the xxiii. day of December was burnyd in Smythfelde Richard Turner, wever, and Peter Florens, bocher.

Sir Nicolas Carow .... Foster beheddyd.

Also the iii. day of Marche[1] was be-heddyd at Towre-hylle sir Nicolas Carrow.

... Dyngle and the gre[at] moster in Lon[don].

And the viii. day of May was the gret muster in London, that alle London musterd in harnes, morys, pykes, bowses, hand-gons, and whytt cottes, with the mayer, shreffys, and dyuers aldermen.

Also the ix. day of Julii was be-heddyd at Towre-hylle master Foskew and master Dyngle, knyghttes; and that same day was drawne to Tyborne ii. of their seruanttes, and ther hongyd and qwarterd for tresoun.

William Holles, Mayer.

John Fare, Thomas Huntle, Shreffys, xxxi° A°.

Anne a Cleffe maryd to the k[ing],

Thys yere the xxvii. day of December came in lady Anne of Cleffe into Ynglond, and the iii. day of Januarii[2] came to Grenwych vn-to the kynges grace, and there was marryd vn-to the kynges grace with gret solempnyte, with the mayer, aldermen, and xii. crafftes, euery one vi., and theys rode, and alle the rest of the crafftes

[1] A.D. 1539. [2] A.D. 1540.

went in their barges with alle their best a-raye, as the mayer is wont to goo to Westmyster. And thenne beganne alle the gentylwomen of Ynglond to were Frenche whooddes with bellementtes of golde. A.D. 1540. and all gentylle wo[men] to were Frenche woddes.

Also this [s]ame yere was the xvi. day of Marche was one Somer and iii. vacabundes with hym drawne, hongyd, and qwarterd for cleppynge of golde at Tyborne.

Also this same y[ear] at Sent Mary spettelle, the iii. dayes in Ester weke, preched the vicor of Stepney one Jerome; doctor Barnes the ii^{de} daye; and the iii^{de} Garrard parsone of Honylane, and there recantyd, and askyd the pepulle for-yefnes for that at[1] the had preched before contrary vn-to the lawe of God. And doctor Barnes, that was the Austyn freer, askyd there the byshoppe of Wenchester for-yefnes opynly, and prayd hym yf he wolde for-yeffe hym that he wolde make some tokyn and holde vp hys honde.

And the x. day of June was a-restyd and had vn-to the Tower lorde Thomas Cromewelle erle of Essex for gret tresoun; and the xxviii. day of Julii was he and lorde Walter Hungerforthe be-heddyd at Towre-hylle, Cromewelle for tresoun and lorde Hungerforthe for bockery. [Execution of]the [lords Crom-w]elle [and] [Hunge]r-forthe[on] Tower-[hill].

And the xxx. day of the same monythe was doctor Barnes, Jerone[1] and Garrard drawne frome the Tower into Smythfelde, and there burnyd for their heryses. And that same day also was drawne from the Tower with them doctor Powelle with ii. other prestes, and there was a gallowys set vp at Sent Bartylmewys gate, and there ware hongyd, heddyd, and qwarterd that same day, and their qwarteres sett a-bowte the cytte. [Barn]es, Jerom ... ... burnyd. [Powe]lle and ii.other [priests hang]yd and qwar-tered.

And the iiii. day of August was drawne from the Tower to Tyborne, Gyllys Horne, gentleman, Clement Phylpot, Edmonde Bromham, Derby Kenhame, William Horne, Robert Byrde, Jarvys Carrow, and ther hongyd, heddyd, and qwarterd, and their qwarteres with their heddes sett vp a-bowte the citte. ...lde Gyllis [Horne and] dyuers others hong[ed and qu]arterd at Tybor[ne]

William Roche, Mayer.

[1] *Sic*, MS.

A.D. 1540.

William Laxton, Martyn Bowes, Shreffys, xxxii° A°.

Egerton [and] Harman [han]gyd and qwarterd at [Tybo]rne.

Thys yere was drawne from the Tower to Tyborne the xxii. day of December . . . . . .[1] Egerton and Thomas Harman for cleppynge of golde, and there hongyd, heddyd, and qwarterd, and their qwarteres set vp.

Lorde Lenar[d Graye], markes, be-heddyd [at] [T]owrehylle, and lorde [Dac]res of Sowthe hongyd [at T]yborne.

Also the xxviii. day of June was be-heddyd at Towrehylle lorde Lenarde Graye markes, and burryd within the Tower.

And the xxix. of the same monythe was lorde Dakeres of the Sowthe ledde with the shreffys of London vn-to Tyborne at after-none, and there hongyd for the New acte that was made, and browte home a-gayne in the carte vn-to Sent Pulkeres and ther burryd.

Mantelle, [Fru]dus, and a-nother at Sent [Tho]mas Waterynge, and the [cou]ntes of Salsbery be-[heade]d within the Tower.

And xxviii. day of June was hongyd at Sent Thomas Watterrynge, Mantelle, Frudus and a-nother.

Item[2] the xxviii. day of Maii was the counteys of Salsbery be-hedyd within the Tower.

Myhylle Dormer, Mayer.

Rowland Hylle, Henry Sadler,[3] *Shreffys*, xxxiii° A°.

Colpeper hongyd at [Tyb]orne.

Thys yere the x. daye of December was drawne from the Tower to Tyborne . . . . Colpeper, and there was hongyd and heddyd.

Qwene Katerne [and lady] Rocheford be-hed [ed]. Fray at the cownter and [the] mayd that was bowyl-[ed] in Smythfeld.

And the xiii. day of Februarii[4] was the qwene Kateryne and lady Rocheford be-heddyd within the Tower and there burryd.

And the xxviii. day of Marche there was a fraye made at the cownter in Bredstret of a sergant at harmes of the parlament howse by Robert Tomsone the yeman and Thomas Craker of the same howse for a-rest of Robert Taylor sergant of maysse, the wyche master shreffys ware sent for to the cowncelle, and the ware send vn-to the Tower of London, and ware there a iii. or iiii. dayes.

And[5] the xth day of Marche was a mayde boyllyd in Smythfelde for poysynynge of dyuers persons. And

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[1] Blank spaces left for subsequent insertion of names.

[2] This passage inserted.

[3] *Suckely*, Fabyan.

[4] A.D. 1542.

[5] *and . . . Doncannen* inserted.

this yere came in the erle of Desmonde and the gret a Nele, and was creatyd erle of Terone, and hys sonne barone of Doncannen. A.D. 1542.

John Cortes, Mayer.

Henry Hobyltorne, Henry Hamcot, Shreffys, xxxiiii° A°.

Thys yere in October was a gret skermyche in the Northe abowte Carlelle, and many of the Scottys lordes tane and browte to London vn-to the Towèr the xx^ti^ day, and the nexte day ware browte vn-to the kynge and sworne to be trewe, and soo was ransomed and send home a-gayne. [Sk]yrmyche at Carlelle, many Scottes tane, [and a] gret pestelens, and terme reiurnyd to Sent Albons,

And this yere was a gret pestelens in London, and Myhylmas terme remevyd vn-to Sent Albons, and it beganne not tylle Sent Martyns day the xv. day of Nouember. and just before ... opyn

Also[1] the iii^de^ day of August before was proclamyd opyn warre betweene our kynge and the Frenche kynge. And this yere was a gret derthe for wode and colles. [wa]rre betwene [Franc]e and vs.

[*J*]*ohn Tollys, Richard Dobbys, Shreffys,* xxxv° A°. [A.D. 1543.]

Thys yere, the xxiii. day of December at none, rysse a gret tempest of wynde and rayne, and contynewyd alle the nyght tylle the nexte day, at viii. of the cloc[k], and in that tyme was moche harme on the see that lost manny sheppes of merchande . . . and gret men and women of Spanyarddes that ware goynge vn-to the emperor agay[nst] Crystmas, and the with alle their goodes ware drownyd and lost, and gast vp, as dyuers persons both men and women; and that tyme came the kynge of Cestelle in-to Ynglond, and came be watter vn-to the Whytt-halle vn-to the kynge, and soo vn-to Rychemond, and was there tylle the furst day of Januarii,[2] and thenne departyd

[1] *Also . . . colles* inserted.

[2] *Januarii* inserted in a space left for the purpose.

A.D. 1544. home a-gayne, and had gret geftes gevyn hym. And on tewelfe day in the mornynge beganne a grette myst that a man myghte not see a ii. yerddes before hym, and thenne was moche harme done in the see that dyuers sheppes ware lost and tane by Frenche men, and some in-to this lond.

And at this tyme was worde browte vn-to the kynge that the erle of Angwyche in Scotlonde, whome the kynge had kepte hym with hys brother, and dyuers other here in Ynglond more thanne a xi. or xii. yeres, and had hym with the other lordes of Scotlonde shorne[1] and resevyd the sacrament that thei shulde be trew, and soo went home, and the erle of Angwyche was made captayne of Barwyke; and at thys tyme he stale a-waye and carryd with hym the principalle of the ordenans, with plate, monny, harnes, horse and wettelles, and went in-to Scotland to a castelle of hys with the other lordes with hym vvn-to the byshoppe of Sent Andrewys, a-gayne our master the kynge of Ynglond, whome had cherycyd and made moche of them alle, and gaue them many gret yeffttes, and they lyke traytors dyssevyd hym and the realme with their false crafftes.

Erle of A[ngus made captain] of Barwyke.

Also the vii. day of Marche was drawne from the Tower of London vn-to Tyborne v. prestes and[2] . . . Gardner cecretore vn-to the byshoppe of Wynchester, and theis ware the prestes names [2]; and there ware hongyd, heddyd, and qwarterd, and their qwarteres with their heddes byrryd there. And the xix. day of Marche was drawne from the Tower vn-to Tyborne . . . .[2] Ascheby, that was some tyme a prest and for-soke it, and there was hongyd and qwarterd and there byrryd. Also the last day of Aprille dyde the lord Thomas Audle, chauncheler of Ynglond, and for hym was made lorde Thomas Wresley.

v. prestes, the cecre-[tary] of the byshoppe of [Win]-chester, trawne to [Tyburn] and there hongyd and qu[ar-tered]. . . Ascheby. The dethe of lorde Awdle, chaunse-[lor].

[1] So for *sworn*.

[2] A blank space in the MS.

Item, the xvi. day of Maii was made a proclamacion in London for raysynge of golde and syluer, as the ryalle xii. *s.*, and the angelle at viii. *s.*, and syluer at iiii. *s.* the vnce; and also that alle French men shuld voyde the realme within xx. dayes, or elles to be made free denycens, vn payen of dethe; and a new qwyne of syluer of xii.^{d} a-pece, grottes, and ii.^{d} with hole facis. A.D. 1544. Raysynge of go[ld] and syluer. And alle Frenche men to a-voyd the rea[lm].

Item, the xxii. day of Maii was the Assencioun day, and at nyghte was made gret bone-fyers thorrow alle London, and gret chere in euery paryche at euery bone-fyer, and gret melody with dyuers instrewmentes; and the mayer with the shreffys rydynge thorrow euery warde of London to see how it was done, for the good tydynges that came owte of Scotlond. The bon-fyeres and [music] in euery warde.

Item, this yere was no wache at Mydsomer be-cause of the warres; but the mayer with the shreffys rode thorrow alle London, and euery alderman in hys warde with the constabulles. And this yere the kynges grace went vn-to Bollen, and layd sege there to the xix. day of Julii, and lay there tylle it was the xiii. day of September, and as that day it was yeldyd vp vn-to the kynges grace, and the kynge gaue them alle there lyffes and pardynd them to goo with bagge and bagges, and lent them a-ponne a vii. score waggens or more to carre their stoffe, and soo went a-waye in-to France. But the[1] vii. day of October thee came a-gayne vn-to basse Bullene, and there slew alle the Englyche men, women and chelderne, and sett it alle a fyer, and went their wayes a-gayne. And there was tane the captayne of gret Bullyne and dyuers of ours with them. [And no] wache at Myso[mmer]. The kynges goyng [to] Bullyne and wanne ..... etc.

John Wilfforde, Andrew Jugde, Shreffys, xxxvi° A°.

Thys yere the ixth day of December was vii. gentylmen of Kent sett on the pyllery at the stondard in

[1] The passage which follows has been cancelled in the MS.

A.D. 1544. Cheppe, and stode there iii. oweres, and their here cut by the erys, and one of eche of their erys cut of, and burnyd in the cheke, and thenne tane downe and had vn-to pressone; and after that carryd vn-to Maydson, and there in the markyd place set on the pyllery, and the other erys cut of, and burnyd in the other cheke, and thenne had vn-to presone; and there remaynyd vn-to soche tyme as they had made bonddes vn-to the kynge of payment of soche mony as was taxit vn-to them by the kynge and hys cowncelle.

...ssy cast a ... citte, etc. And the xv. day of the same moneth at nyghte was caste dyuers bokys of eryses in dyuers. . . . .[1] London a-gayne the sacrament of the awter with alle other sacramenttes and sacramentalles, and namynge dyuers tymes the byshoppe of Wynchester, with dyuers other byshoppes and lernede men, with gret rebukes dyuers tymes in it of them.

[A.D. 1545.] [Ben]evolens: and the [wine] that was tane, etc. Also this yeré the xii. day of Januarii beganne the gatherynge of the benyvolens at Baynysse castelle for the kynges warrys.

And also before Crystmas was moche wyne tane of France with ther chyppes, and layed in the churche sumtyme the Gray freeres, alle the churche fulle in euery place of it, and at the Austyn freeres and the Blacke freeres, with herrynge and other fyche that was tane on the see goynge in-to France that came from Anwarppe.

Alderman made a [ca]ptayne in-to Scotlond. And this yere was an alderman of London made a captayne in-to Scotlond, ...[1] Rede a scalter. And this same yere the Scottes toke a gret multitudyne of the Ynglych pepulle, and slew them alle shamfully.

[P]rest of Kent stode at [P]owlles crosse, and a-nother And thys yere stode a prest of Kente at Polles crose for cuttynge of hys fynger and made it to blede ouer the oste at hys masse for a fallse sacrafyce; and also a-nother prest this yere was sett on the pyllere in Chepe

[1] A blank space in the MS.

for makynge of false lettes[1] in the weste contre vn-to a blynde woman. A.D. 1545. [pries]t stode on the pyllere.

And this yere was no wache at Mydsomer for be-cause of the warres bothe in France and also in Scotlonde. No wache at Mydsomer.

And this yere was the churche of the Whytfreeres pullyd downe, and also the stepulle of the Blacke freeres, and yt was stoppyd up with lede a-gayne, and the waye goynge vn-to Baynysche castyl from the sayd freeres. [Why]tt freers pullyd downe, [and the] stepulle of the Blacke [Friars w]as stoppid vp also.

And this yere was the Mary Rose lost beside Porchmowth, with dyuers captayns, as sir Gorge Carrow with many dyuers other. Also the 22 day of June was a gret mvster of the cytte of London, and that same day in the mornynge was dyuers howsys a-fyer at Algate. ...ar Rosse lost, and alle ..... lowth, etc.

Also the xix. day of the same monythe be-fore beganne at ix. of the cloke at nyght a gret rayene with thonder and lyghtnynge, and contenewyd vn-to the next day at x. of the cloke.

Item the xii. day of September at iiii. of cloke in the mornynge was Sent Gylles church at Creppyllegatte burnyd, alle hole saue the walles, stepulle, belles, and alle, and how it came God knoweth. Gylles churche burnyd.

Item thys same yere in this same monythe was the Charterhowse pulde downe, and the watter turned vn-to dyuers places ther to gentylmens placys. Charterhowse pullyd [do]wne and the

Item the 23 daye of the same monythe was a gret generalle processioun of alle parsons, [v]ekeres, curattes, with alle other presttes in euery churche, clarkes alle in copys and a crosse of euery churche, and soo went vp vn-to Ledyn-halle on the onsydy, with alle Powlles in their copys and the byshoppe in his myttor, with alle the crafttes in their best lyverys, and soo downe on the other syde, and soo to Powlles a-gayne. And that same day stode one on the pyllery at the stonderd in Cheppe gret generalle [pro]cessioun and one stond[ing] on the pyllery in [Ch]epeside at the stonderd.

[1] So for *letters?*

A.D. 1545. for mysse-vsy[ng] of the kynges comyssioun. And the occasioun of the processioun was . . . . . .[1]

[M]artyn Bowys, [gold]smythe, Mayer.
Gorge Barnes, Raffe Allyne, Shreffys, xxxvii° A°.

[A.D. 1546.] A wom[an] .....

Thys yere the xxvi. day of Februarii was browthe from the Tower of London a wom[an] thorrow the cytte in-to Smythefelde, with the shreffys and offesars, and there browthe vn-to the stake wher as was fyer, for clyppynge of golde, and there had hare pardon, and soo was hadde vn-to the Tower a-gayne thorrow Sent Bartylmewys spyttylle.

A-nother procession.

Item the xiii. day of June after was Wytson-sonday, and then was a generalle processioun from Powlles vn-to Sent Peteres in Cornehylle, with alle the chelderne of Powlles scole, and a crosse of euery pariche cherche, with a banner and one to ber it in a tenache, alle the clarkes, presttes, with parsons and vekeres of euery church in coppys, and the qwere of Powlles in the same maner, and the byshoppe bereynge the sacrament vnder a canapy, with the mayr in a gowne of cremsone veluet, the aldermen in scarlet, with alle the crafttes in their bes a-parelle; and whanne the mayer came betwene the crosse and the standert there was made a proclamacyoun with dyuers harhoddes of armes and purseuanttes in their cote armeres, with the trompttes, and ther was proclamyd a vnyuersalle pes for euer betwene the emperar, the kynge of Ynglonde, the French kynge, and all Crystyne kynges for euer.

A proclamacion for a vniuersalle pesse betwene [the] emperor, the kynge of Ynglond, and the kynge of France, etc.

Crome and the v. ser[mons] at Ester spake a-ga[inst] the sacrament of ... awlter, etc.,[2]

Item the xi. day of Aprille before was Passion Sonday, and thenne preched doctor Crome in hys pariche churche, at the wyche sermond he preched a-gayne the sacrament of the awter; and that same tyme he was send for vn-to the corte, and there was exammynd; and the v. sarmondes at Ester spake alle a-gayne the sayd oppynyons,

[1] The sentence is unfinished.

[2] A line has been drawn through the words *sacrament of . . . awlter, etc.*

but namyd not hym. And the Sonday after the Low Sonday, the wyche was the ix. day of Maii after, he preched at Powlles crosse, and there sayd he came not thether to recante nor to denye hys worddes, nor wolde not. And thenne he was send for that same day a-gayne, and was examynd a-gayne, and the xxvii^ti day of June after, wyche was the Sonday after Corpus Christi day, he was comandyd to preche at Powlles crosse a-gayne, and there recantyd and denyyd hys worddes, as yow shalle haue in hys artycles with other moo at the end of the boke.

A.D. 1546. but dyd not name ..... etc. The Sonday aft[er] Corpus Christi day there [recanted] and denyed hys w[ords].

And the xvi. day of Julii was burnyd in Smythfelde for grett herrysy. . . .[1] Hemmysley a prest, wyche was an Obseruand freere of Richemond; Anne Askew, otherwyse callyd Anne Kyme by hare husband; John Lassellys, a gentylman of Furnevalles Inne; and a taylor of Colchester. . . .[1] And Nicolas Schaxton, some tyme byshopp of Salsbery, was one of the same company, and was in Newgat, and had juggement with them; . . .[1] Blacke, gentylman; and Christofer Whytte, of the Inner Tempulle; th[ese] iii. had their pardon. And Schaxton preched at their burnynge, and there satt on a scaffo[ld] that was made for the nonse the lorde chaunsler with the dewke of Norfoke and other of the covnselle, with the lorde mayer, dyuers aldermen and shreffys, and the jugges.

Anne Askew w[ith her] company burn[ed] in Smythfeld, etc.

Item the furst day of August after preched at Powlles crost the sayd Nicholas Schaxton, and there recantyd, and wepte sore and made gret lamentacioun for hys offens, and pray[3] the pepulle alle there to for-geve hym hys mysse insample that he had gevyn vn-to the pepulle.

Item the xx^ti day of the same monythe after came in the lorde amrelle of France vn-to Grenwyche with

[The lord admiral of] France ..... other

[1] Blank space in MS.

[2] Name inserted in a space left for it.

[3] *Sic* MS.

A.D. 1546. xiiii. goodly gallys, and many other sheppes, and there was shotte many gonnys; and soo the nexte day came be watter vn-to the Tower wharffe, and so came thorrow the cytte; and in Cheppe-syde be-twene the crosse and Sent Myhylles stode the mayer with alle the aldermen and the crafftes in their best lyuerys, and the mayer gaue hym a present in the name of alle the cytte; and soo came vn-to the byshoppes pallys of London, and lay that Sonday alle day; and the Monday was Bartylmew-evyn, and thenne he was had vn-to Hamton Corte, wher the kynges grace lay, and there was ryally resevyd and had gret chere with many grett jeffttes; and soo laye there tylle ytt was the Fryday after; and then departyd, and came a-gayen vn-to London; and the Monday after in the mornynge departyd, and soo went home a-gayne with gret joye.

[Test]a-menttes and other [boo]kes that was burnyd [at] Powlles Crosse.

Item the xxvi. day of September was burnyd at Powlles crosse a gret multytude of Ynglyche bokes, as testamenttes and other bokes, the wyche ware forbodyn by proclamacyoun by the kynges commandment be-fore, thorrow alle hys domynyoun.

Mayer to be chosyn [o]n My-helmas day, and [n]o mayeres fest but [t]hoys that wold.

Also at thys tyme was made an acte in the cytte that euer more after that the shulde chose the mayer of the sayd cytte on Myhylmas day; and her it beganne furst; and thenne was made an acte that there shulde be no more mayers fest but thoys that wolde kepe it.

Sir Henry Hobylthorne, Mayer, tayeler.

Richard Garvys, Thomas Curttys, Shreffys, xxxviii^{ti} A^{o}.

[The] ducke of Norffoke [and] hys sonne the erle of Surre com-myttyd vn-to the Tower. [And one] ... was

Thys yere the xiith day of December the dewke of Norffoke and the yerle of Sorre hys sonne ware comyttyd vn-to the Tower of London, and the dewke went be watter from the lorde chaunseles place in Holborne that was sometyme the byshoppe of Ely's, and soo downe vn-to the watter syde, and so be watter vn-to the Tower; and hys sonne the yerle of Sorre went thorrow the cytte of London, makynge gret lamentacion.

Item the xx^ti day of the same monythe was drawne from Newgate vn-to the Tower-hylle, for qwynynge of the kynges mony, there was hongyd and no more.[1] A.D. 1547. [dr]awne from Newgat [to] the Towre-hylle, and there [ha]ngyd.

Item the 13 day of Januarii was the yerle of Sorry browte from the Tower of London vn-to the yelde-halle of London, the Erle of Sorre,[2] and there he was from ix. vn-to yt was v. at nyghte, and there had hys juggement to be heddyd; and soo the xix. day of the same moneth it was done at the Towre-hylle. Erle of Sorry condemp[n-e]d at the Yelde-halle [to] deth, and the xix.day [of] December it was done [at]Towre-hylle, and

Item the 30 day of Januarii was sette opyn the churche a-gayen that was sometyme the Grayfreeres, and masse sayd at the auteres with dyuers presttes, and it was namyd Crystys Churche of the fundacion of kynge Henry the viii^th. the xxx. [day] of [Ja]nuarii was the Gra[y-fr]eeres churche opynd.

[Edward VI.]

Item the 31 day of the same monythe was proclamyd kynge Edward the vi., and came the same day vn-to the Tower of London. And kynge Henry the viii^th dyde at the manor of Whytte-halle at Westmyster. And the xiiii. day of Februarii was browte from thens vn-to Syon, and there laye alle nyghte, and the nexte day browth vn-to Wynsor, and there byrryd by qwene Jane. Item the xx. day of the same monyth the sayd kynge Edwarde the vi. came from the Tower of London thorrow London and in dyuers places pagenttes, and alle the strettes hang[yd] reghely, with alle the crafftes stondynge in Chepe, presentynge them as lovynge subiecttes vn-to their kynge, and soo to Pwlles; and at the west ende of Powlles stepulle was tayed a cabelle roppe, and the other ende besyde the denes place at an hanker of a sheppe, and a man ronnynge downe on the sayd roppe as swefte as an arrow owte of a bowe downe with hys honddes and fette a-brode not tochynge [Proc]lamacion of kynge Edward the vi. the xxxi. day ofJanuarii.

[1] Name of criminal not given. | [2] Repeated thus in MS.

A.D. 1547. the roppe; and whanne the kynge had sene the sayd thynge went forthe vn-to the pallys of Westmyster; and the nexte day came from thens vn-to Westmyster churche, and there was crownyd, and kepte hys fest in Westmyster halle. God of hys mercy sende hym good locke and longe lyffe, with prosperite! And this was done in the ix. yere of hys age and byrthe. And at that ryallty was made sir Edward Semer, that was yerle of Harforthe, duke of Somerset, and protector and defender of the realme; and sir Thomas Semer hys brother lorde governer vn-to the kyng;[1] and sir Thomas Worthesle, that was at that tyme lorde chaunseler of Ynglond, was made yerle of Sowthhamton; and sir John Dudley, that was amrelle of the see and mared the qwene, was made yerle of Warwyk[2] and gouerner to the kynge. And iiii. or v. dayes after was gret justes at Westmyster.

the ... bro... na..... Edw[ard] the ix. [year of his] age.

Duke ..... amrelle ... marred ...

Item the xix. day of June after was a sollome dyrege at Powles for the French kynge, with a goodly herse in the qwere, and the lorde of Arnedel principalle morner, with dyuers byshppes,[3] the mayer of London with the aldermen, and alle the hed crafftes of London, and all the qweer, with the boddy of the churche hangyd with blacke clothe and hys armys, and ii. c. powre men in blacke gownes holdynge staffe torches; and the nexte day the sayd obbyt kepte in euery paryche churche in London with the belles ryngynge.

The Frenche kyng ... deryge at Pow[ls] ...

Item in Avgust be . . the lorde Protector wentt in-to Scotla[nd], and dyde moche har[m] and came home a[gain] in October.

Item the v. day after in September[4] beganne the kynges vysytacioun at Powlles, and alle imagys pullyd downe; and the ix. day of the same monythe the sayd

The furst visi[ta]-cioun of the sp..... for the kynge.

[1] A line has been drawn through the words "*governer vn-to the kynge.*"

[2] The passage *Amrelle* . . . *Warwyk* is struck out.

[3] *Sic*, MS.

[4] Corrected from *June*.

visytacioun was at Sent Bryddes, and after that in dyuers other paryche churches; and so alle imagys pullyd downe thorrow alle Ynglonde att that tyme, and alle churches new whytte-lymed, with the commandmenttes wryttyn on the walles. And at that tyme was the byshoppe of London put in-to the Flette, and was there more and an viii. dayes; and after hym was the byshoppe of Wenchester put there also. A.D. 1547. Images pully[d] downe thorrow alle Yng-lond and [wri]t-ynges on the wa[lls]. Marke this story.

Item at this same tyme was pullyd vp alle the tomes, grett stones, alle the awteres, with the stalles and walles of the qweer and awteres in the churche that was some tyme the Gray freeres, and solde, and the qweer, and made smaller.

Sir John Gressham, mercer, Mayer.

Thomas Whytte, Roberte Curtes, Shreffys, A° Pio Edwarde vi.

Thys yere the iiiith day of Nouember beganne the parlament at Westmyster, and before this parlament the lorde Richard Ryche was made chaunseler of Ynglond, and the lord Sent Jone that was lorde grandmaster gaue it vp. The furst parlament. Lorde Richard Ryche made chaun-sel[or].

Item the xvii. day of the same monythe at nyghte was pullyd downe the Rode in Powlles with Mary and J . . ., with alle the images in the churche, and too of the men that labord at yt was slayne, and dyuers other sore hurtt. Item also at that same tyme was pullyd downe tho[rough] alle the kynges domynyoun in euery churche alle Roddes with alle image[s], and euery precher preched in their sermons a-gayne alle images. Also the newyeres day after preched doctor[1] Latemer, that some tyme was byshoppe of Wyssetor, preched at Powlles crosse, and too Sondayes followyn, etc. Also this same tyme was moche spekynge a-gayne the sacrament of the Awter, that some callyd it Jacke of the boxe, with dyuers other shamfulle names; and thenne was made a proclamacyoun a-gayne shoche sayeres, and it bothe the precheres and [A.D. 1548.] [Speaking against sacrament of] ... the awter. [Comm]u-nioun and [confes-sion] but of thoys [that would] and a-gayn

[1] A line has been drawn through the word *doctor*.

A.D. 1548. other spake a-gayne it, and so contynewyd; and at the ..., etc. [P]ullynge downe of [Bar]kynge chappelle, and Sent [Ma]rtens, and Sent Nico[las], and Sent Ewyns, and within Newgate put [un]-to the churche that was [the] Gray Freeres, and Strand churche to bylde the Lorde the Protecto-res[p]lace. And the chaunteres put downe, and the wache [at] Mydsomer vp a-gayne. Byshopp of Wen-chester put to the Tower, and a prest [out of] Cornwalle drawne from [the] Tower to Smythfeld, hongyd and qwar-terd.

Ester followynge thenne beganne the commonioun, and confessioun but of thoys that wolde, as the boke dothe specifyth. And at this tyme was moche prechynge a-gayne the masse. And the sacrament[1] of the Awter pullyd downe in dyuers placys thorrow the realme. Item after Ester beganné the seruis in Ynglyche. The seruys in Yenglyche at Powles at the commandment of the dene at that tyme, William May,[2] and also in dyuers other pariche churches. Item also at Wytsontyde beganne the sermons at Sent Mary spyttylle. Item also this yere was Barkyng chappylle at the Towrehylle pullyd downe, and Sent Martyns at the chambulles ende, Sent Nicolas in the chambulles, and Sent Ewyns, and within the gatte of Newgate theys ware put vn-to the churche that some tyme was the Gray Frers; and also Strand churche also pullyd downe to make the protector duke of Somersetes place larger.

Item this yere was alle chaunterys put downe. Item also the wacche at Mydsomer was begonne a-gayne, that was left from master Dodmer vn-to this tyme.

Item also the byshoppe of Wenchester, at that tyme Stephyn Gardner, preched before the kynge at Sent James in the felde vn Sent Petteres day at afternone, the wyche was thenne Fryday, and on the morrow after was commytted vn-to the Tower of London to warde.

Item the vii. day of Julii after there was a prest that came owte of Cornewalle drawne from the Towre of London vn-to Smythefelde, and there was hongyd and heddyd and qwarterd, for sleynge of one Boddy that was the kynges commyssyoner in that contry for chauntres.

Item alle thoys precheres that preched at Powlles crosse at that tyme spake moche a-gayne the bysshoppe of Wynchester; and also Cardmaker, that rede in Powlles iii. tymes a weke, had more or less of hym.

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[1] A line is drawn through the words *and the sacrament.*

[2] *The seruys—May* introduced from the margin.

A.D. 1548. [Pro]cessions alle goynge [a]brode put downe [and the] sensynge at Powlls.

Item this same yere was put downe alle goynge abrode of processions, and the sensynge at Powlles at Wytsontyde, and the Skynneres processioun on Corpus Christi day, with alle others, and had none other but the Ynglyche processioun in their churches.

Item at this tyme was moche prechynge thorro alle Ynglonde a-gayne the sacrament of the auter, save only master Laygton, and he preched in euery place that he prechyd a-gayne them alle; and so was moche contrauersy and moche besynes in Powlles euery Sonday, and syttynge in the churche, and of none that were honest persons, but boyes and persons of lyttylle reputacyoun; and wolde haue made m[oche] mor yf there had not a way a bene tane. And at the last, the xxviii. of December followynge, there was a proclamacyoun that none of bothe party[es] shulde preche vn-to soche tyme as the counselle had determyd soche thyn[ges] as they ware in hond withalle: for as [1] that tyme dyuers of the bysshoppes . . . . at Cherse abbe some tyme for dyuers matters of the kynges and the counselle. Item the iii[de] . . . . . the same monythe was browte from Hygat vn-to London vn-to the lavmpe in Ne[wgate] market a monstre, a calfe with ii. heddes, iiii. eres, iiii. eyne, viii. f[eet], and ii. taylles; that there the mayer with dyuers aldermen came thether and sawe it, and command yt to be browte in-to the stret, and ther he sawe it, and there command it to be carred in-to the feldes strayt wayes, and to be cutte in peces, and put in-to the grownde, and soo it was. Also at that tyme was many ballyttes made of dyuers partys a-gayne the blyssyd sacrament, one a-gayne a-nother; and the too pers[ons] that redde in Powlles, as Cardmake, and one that rede Tewsday and Thursday in Latten, spake a-gayne the sacrament, and sayd it was but brede and wynne.

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[1] *Sic*, MS.

A.D. 1548. The market howse set vp in Newgate marke, etc.

Item this yere before Alhalloutyd was sett vp the howse for the markyt folke in Newgate market for to waye melle in.

Item also this yere was put downe the chappell with the charne[l] howse in Powlles church-yerde, with the too tomes on the northe syde, and a iiii. or v. c. lode of bon[es] carred in-to the feldes and burryd there.

Henry Hamcot, fechmonger, Mayer.

William Locke, John Alyff, Shreffys A° Edwardi vi^ti^ ii°.

The sermond [a]gayne at P'[auls Cross].

Thys yere vn Sent Martyns day beganne the sarmond at the crosse a-gayne, and there was the byshoppe of Sent Davys, one Farrar, but he dyd not preche in hys abbet of a byshoppe, but lyke a prest, and he spake a-gayne alle maner of thynges of the churche, and the sacrament of the awter, and vestmenttes, coppes, alterres, with alle other thynges, &c.

A gret fy[re] in the Tower.

Item the xxii. day of Nouember was in the nyghte a gret fyere in the Tower of London, a gret pesse burnyd, by the menes of a Frencheman that sette a barrelle of gonnepoder a-fyer, and soo was burnyd hymselfe, and no more persons, but moche hurte besyde; and the xxiiii^ti^. day of the same monythe was Sent Annes churche at Alderesgate burnyd.

Sent Annes churche b[ur]nyd. The qwy[ning of] testor[ns] pu[t down] and ii. men...ne ho[nged] and after... Towrehy[ll].

Item at Newyeres tyde after was put downe the qwyne of the testornes.

Item the x. day of December was drawne from Newgate vn-to Towre-hylle [1] and there ware hongyd for qwyneynge of testornes.

[A.D. 1549.] Lord amr[al] put in the [Tower]

Item the xvii. day of Januarii was commyttyd vn-to the Tower lorde Thomas Semer that was lorde amrelle, with dyuers other, for hye tresoun, as yt shalbe declaryd afterwarde.

Item the viii. day of Marche a bucher of Sent Nicolas shambulles [1] was put on the pyllery in Cheppe-

[1] A blank space in the MS.

syde for kepynge of another buchers wyffe in the same strette, and there stode iiii. oweres and more. A.D. 1549. and the buch[er] put on the pyllere.

Item the xx. day of Marche was sir Thomas [Seym]er, that was lorde amrelle, was be-hedyd at the Towre-hylle for hye [treason].

The ii^de Sonday of Lent preched Couerdalle, and whanne hye masse was done the dene of [Pow]lles, that was that tyme William May, commandyd the sacrament at the hye awter [to] be pullyd downe.

Item the vi. day of Aprille was a proclamacioun for the masse, [and fo]r ettynge of fleshe a-gayne Maii day, but for the fleshe was nothynge kepte.

. . . . the vii. day after was a gret and mervelus wynde bothe in the nyghte and also in [the] day.

Item the x. day of Aprille was pullyd downe the clowster in Powlles that was [c]allyd the Pardon churcheyerd, with the chappelle that stode in the myddes, to bylde the protectores place withalle.

Item the xxii. of Aprille was the Monday in Ester weke, and that nyghte was burnyd v. howsys at Brokyn-wharfe.

Item the xxvii. day of Aprille, the whyche was the Satorday in Ester weke, the ante-baptyst ware in our Lady chappelle in Powlles before the byshoppe of Caunterbory with other comyssioneres,[1] and there one recantyd; and the nexte Sonday, the wyche was Lowe Sonday, stode at the crosse and bare a faggott. Item the nexte Sattorday after the byshoppe with the resydew of the commyssioneres satt there a-gayne. And there was one Jone of Kente, other wyse . . . . e Bucher, condemnyd; and a tanner of Colchester recantyd, and the nexte day bare a faggotte at the crosse, and the nexte Sonday at Colchester. And that day stode at the crosse a boccher of Mary Maudlyne pariche in Fychestret, and the nexte Sonday a-gayne, for be-cause he made a mocke at the furst tyme.

[1] *the byshoppe . . comyssioneres.* A line has been drawn through thes words.

A.D. 1549. [gr]ay amesse [and ca]llyber in [Po]wlles put a[wa]y and alle Yng[lond] and gret de[vis]-youn for Corpus Christi [da]y.

Item the iii. day of June, the wyche was the Monday after the Ascencioun day, alle the gray ammesse with the calober in Powlles ware put downe.

Item the xx^ti day of June, the wyche was Corpus Christi day, and as that day in dyuers places in London was[1] kepte holy day, and manny kepte none, but dyd worke opynly, and in some churches seruys and some none, soche was the devysyoun.

[R]ysynge of the [co]myns in dyuers [pla]ces of Ynglond.

Item in this yere moche pepulle of the comyns dyd ryse in dyuers places in the realme, and pullyd downe parkes and growndes that was inclosyd of dyuers lordes and gentylmen within the realme from the powre men.

Letter vn-to the [b]yshop-pes .....id and a [A]pos-tylle masse etc.

Item the xxvii. day of June there was sent a commandement from the councelle vn-to Powlles that they shulde haue no more the Apostylle masse in the mornynge, nore our Ladye masse, nor no commvnyoun at no awltelle in the churche but at the hye awlter.

[Pro]cla-macioun for [those] that dyd ryse in [diver]s partes and how [it] was done.

Item the xviii. day of Julii, wher as there was a boke made and send vp to the commyns of Corwalle and Devynshere with alle other parttes of alle the realme for be-cause of ther rysynge and pullynge downe of incloseres, the wyche was some tyme comyns vn-to the powre men, and grett men toke them in and inclosyd it to them and made parkes in dyuers places, and as thys tyme the commyns for the most parte within the realme ryssye and pullyd vp heggys and palys and sett yt opyn a-gayne; and thenne this boke was send vn-to them that they shuld be content gentylly, and within shortte space it shulde be mendyd, and so to submytte them selfes and to aske mercy and pardone; and this day a-bove sayd it was proclamyd thorrow alle London bothe with harhalde and trompeteres, and so was send vn-to alle the partys of the realme wher as they dyde ryse, and in-mediatly after the sayd proclamacioun if they dyd submytte them selfes and aske mercy and pardone they shuld haue it, and if not they shulde be tane as traytores

[1] The word *many* interlined above *was*.

and to be subdewyd with the s . . . . . And as A.D. 1549
that same tyme alle the gattes of the citte of London was layed . . . . grett gonnes with-in to the citte warte, and within the sayed gattes both a-bove and be-nethe in dyuers parttes, with dyuers attyllery ryght goo . . ., and their percullys new made at dyuers gattes, and both at Newgate n[ew] made strongly. And euery daye from the xx. daye of Julii satte at euery gatte viii. of the comyneres with ii. gonners euery day from vi. in the mornynge vn-to it was . . . . atte nygh vn-to the x. day of September.

Item the xxi. day of the same monythe, the wyche was Sonday, the byshoppe of Cauntorbery came so-denly to Powlles, and there shoyd and made a nar-racyoun of thoys that dyd rysse in dyuers places within the realme, and what rebellyous they ware, and wolde take a-ponne them to reforme thynges be-for the lawe, and to take the kynges powre in honde. And soo was there at processioun, and dyd the offes hym selfe in a cope, and no vestment, nor mytter, nor crosse, but a crose staffe; and soo dyd alle the offes, and hys satten cappe on hys hede alle the tyme of the offes; and soo gaue the communyoun hym selfe vn-to viii. persons of the sayd churche. Item also the xxii. day of the same monythe, the wyche was Mary Maudlyn day, there was hongyd one that came from Romford, on a gybbytte at the welle within Algate; and a-nother that came owte of Kent at the brygge fotte in-to Sothwarke on a-nother gybbytte, that ware of the same persons and company.

ii. m[en] [hang]yd on [Mary] Maudly[n] of them [that did] rysse on ...

Item the xxiii. day of the same monythe the kynges grace came from the dewke of Soffokes place in Soth-warke thorrow London, and soo to Whytte-halle goodly, with a goodly company.

The kynge ca[me] thorrow [London].

Item the xxviii. day and the xxix. day was dyuers persons conventyd be-fore the counselle be-cause of here-ynge of masse at Crycherche wheras the Frenche in-bassetores laye, that they shuld come no more there, and was gretly rebukyd.

Dyuers per[sons convented] before [the] counselle [for] heryn[g] masse.

A.D. 1549. The cler-[ing] of the t[own] deche.

Item the iiii. day of August, the wyche was Sonday, was men sett a worke from Newgat alle alonge by the citte walles to pulle downe the gardyns that was made a-longe by the walles of the citte with howses, and soo alle a-longe vn-to [1].

The batte[ll] of Nor-[wich].

Item the furst day of August was a gret battelle at Northwyche betwene the lorde markes of Northehamton and the comyns that dyd a-ryse there, and manny was slayene of bothe partys, and the lorde markes put vn-to flyette, and the lorde Cheffelde slayne, with many dyuers knygttes and many other good men. And many of the sayed comyns slayne and tane prisoneres.

The batt[le] of Excete[r].

Item the [1] day of the same monythe was a battelle be-syde Exceter be-twene the lorde Rosselle, that was thenne lorde privisele, and lorde Graye, and the comyns of that cuntre; and many slayene and tane prisoneres of bothe partys.

Opyn w[ar] betwen [the French] and vs and .....

Item the ix. day of the same monythe was a proclamyd in the curte by an imbassitor of France with a harhalde and trompetter opyn warre, and that same nyghte was tane alle Frenche men that ware noo free denysens, and an inuentory of alle their goodes, and put in prisone thorrow alle the realme at that tyme.

The prech-yng [of] the byshop [of] Caun-tor[bery], etc.

Item the x. day of the same monythe the byshoppe of Cauntorbery came and preched at Powlles, the wyche was Sattorday, in the qwere in the byshoppes stalle that he was wonte to be stallyd in, for them that [ro]se in the West contre of the comyns of Devynchere and Corne-walle, and there he shoyd that the occasyoun came of poppyche pr[estes] was the most parte of alle hys sermone.

Item the xv. day of the same monythe . . . [A]ssum-cyoun of our Lady, and that day was hongyd too persons, one withowte Algate and the [other] at Totnam-hylle; and as that day some kepte holyday and some none, as Sent

[1] A blank space in the MS.

Stevyns in [Wal]broke and Colcherche, soche was the devysioun that day, as it was on Corpus Christi [da]y. A.D. 1549

Item the xviii. day of the same monythe the bysshoppe of London dyd the offes [in] Powlles bothe at the processioun and the comunioun dyscretly and sadly.

Item on Bartylmew evyn was shott dyuers goonnes at the gattes in London.

Item this yere was no cheessys in Bartylmew fayer but soche as came owte of dyuers mense howsys within London, that was not good, and the cause was for them that rose in Essex as that tyme.

Item the xxvii. day of the same monythe was iii. persons drawyn, hongyd, and qwarterd at Tyborne, that came owte of the West contre.

Item the xxviii. day of the same monythe was a woman delyueryd of ii. chelderne at Bodyly a smythe at the Long-lane ende in Smythefelde, and whanne the woman was delyueryd she desyred to se hare chelderne, and the wyffe of the howse sayd they ware saffe inowghe, and she toke one of them and brake the necke of yt, and caused the mayd of the howse to take the other and to cast it ouer the walle, and so dystroyd them bothe; and thenne was the woman that had the chelderne, and the wyffe of the howse and the mayd, ware had to the cownter in Bredstrete, and there the woman was delyueryd of another chylde that same nyghte. [A woman] de[livered at Smit]h-feld of three [child]erne, and .....cher, etc.

Item the last day of the same monythe the byshoppe of Cauntorbery shulde a come a-gayne to Powlles, and a preched a-gayne, but he send Josephe hys chaplyne, and he preched in the qwere of the subdewynge of them that dyd rysse in alle iii. places, and how mysery they ware browte vn-to, and there he rehersyd, as hys master dyd be-fore, that the occasyoun came by popysse presttes. [S]ubdewynge of [those] that dyd ryse.

Item the furst day of September the byshoppe of London, thenne Edmund Boner, preched at Powlles crosse, and after was a-cuysyd vn-to the cownselle by too persons, as William Latymer, parsone of Sent Lawrens Powntne, [Bo]nne the byshoppe [of] London was a[c]cu[s-

A.D. 1549. and John Hopper that some tyme was a whythe monnke, and soo was conventyd be-fore the byshope of Cauntorbery with other comyssoneres the xiii. day of the same monyth, and the xvi. day and the xviii.; and the xx^ti^ day of the same monyth at nyghte he was send vn-to the Marchese,[1] and he went the same day vn-to Lambythe in hys scarlet habbet and hys rochette a-ponne it.

ed], and after how [he] was send vn-[to] the Marchelsey, etc.

Item this same day Cardmaker sayd opynly in hys lector in Powlles that if God ware a man he was a vi. or vii. foote of lengthe, with the bredthe, and if it be soo how canne it be that he shuld be in a pesse of brede in a rownde cake on the awlter: what an ironyos oppynyoun is this vn-to the leye pepulle. At this tyme doctor Smythe rebukyd the byshchoppe gretly, and the byshoppe dyd nothynge gretly forbore hym, and gave hym many chockynge worddes opynly.

[Hooper] preched at the cros[se], etc.

Item the xxii. of the same monythe the byshoppe of Cauntorbery causyd Hopper to preche at Powlles crosse, and there he spake moche a-gayne the byshope of London. And the xxiii. day[2] was there be-fore the sayd commysyoneres a-gayne.

And the xxv. day Cardmaker rede in Powlles, and sayd in his lector that he cowde not red [th]er the xxvii day for be-cause he must neddes be at the sessyons as . . . day at Lambythe for the byshoppe of London; but it was not soo, for the byshoppe came not ther. Item the xxix. of the same monythe preched in the shrowddes, for be-cause of rayne, one Golde, and he spake moche a-gayne the sayd byshoppe of London, and there stode be-fore hym one [3] that dwellyd in Charterus ane with a screpture on hys brest for coungerynge.

Ho[w the bishop] of [London was disch]rgyd.

Item the furst day of October the byshoppe of London was send for at after-none vn-to Lambythe, and ther the byshoppe of Cauntorbery dyschargyd the sayd

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[1] *Sic*, MS.

[2] *and the xxv.* follows, but is erased.

[3] A blank left for the name.

byshoppe of London as moche as laye in hys powre; but marke what followeth. A.D. 1549.

Item the vii. day of October was proclamyd the protector a traytor with alle hys helperes, and that day beganne a-gayne the washe at euery gatt in London of the comeneres in harnes with weppyns.

How [the Protector] was [proclaimed] traytor...

Item the viii. day it was proclamyd opynly with the kynges shreffe and ii. harraldes and ii. pursevanttes and a trumpet, with the comyn sargant of the citte of London, thorrow alle London, and as fast as it myghte be thorrow alle Ynglond.

Cardma[ker] hys lector.

Item the nexte day Cardmaker sayed in hys lector, thow he had a falle he was not vndone, and that at men shuld not haue their purpos; and also he sayd that men wolde haue vp a-gayne their popyche masse; wher for, good masteres, stycke vn-to yt hade he sayd.

No sermond [at] the crosse.

Item the xiii. day of the same monythe was no sermond at the crosse.

The traytor [bro]wte from W[indsor] thorrow Lo[ndon] to the Tow[er].

Item the xiiii. day at after-none was browthe the traytor from Wynesor with a gret company of lorddes and gentylmen, and many horsys, with their men with weppyns, and came in at Sent Gylles in the felde at hys desyre, for be-cause he wolde not come by the place that he had begonne, and pullyd downe dyuers churches and the clowster in Powlles to bylde yt with all, and soo vn-to the Tower of London with dy[vers] other prisoneres,[1] but almyghty God wolde not soffer yt for hys gret myscheffe, as it shalle evydently follow by hys actes. And whanne he came in Chepesyde he sayd opynly, that manny pepulle harde hym, that he was as trewe a man to the kynge as anny was there, evyn prowdly.

Item the xvii. day the kynges grace came from the place in Sothewarke thorrow London, and soo to Whyttehalle; and that nyghte was the comyneres of London

[1] *and soo . . . prisoneres* interlined.

A.D. 1549. The kynges comynge thorrow London.

was dyscharged of ther wachynge at alle the gattes of London in harnes, and to wache no more but the comyn wache as a nyttes in euery warde as it hath bene a-costomyd be-fore.

Rowlond Hylle, Mayer, merser.

John Turke, John Yorke, Shreffys, A° *Edwardi* vi^ti iii°.

Thys yere the vi. day of December was Bodylys wyffe, the smythes wyf[e] . . . . ne ende in Smythfelde hongyd at Tyborne for the dystrowynge of . . [chi-]lderne at Bartylmewtyde as it shoyth before.[1]

[A.D. 1550.] Item the vii. [of Ja]nuarii was vi. men dystroyd at the makynge of the welle within the howse [that] was some tyme the Peter College nexte the denes place in Powlles chu[rchey]erde.

Item of the gret gentylnes that was shoyd vn-to the byshope of London E[dmund] Boner beynge prisoner in the Marcehelse the viii. day of Januarii of the knyght marchalle takynge away hys bedde, and soo that he had no more to lye in but the straw and a couerlet for the space of viii. days, for be-cause he wolde not geve the knyghte marchall x. li. or a gowne of that price.

Item the xix. day of the same monythe at ix. a clocke at nyghte was kyllyd captyne Gambolde, a valyent man a Spanyerd, and a-nother with hym, and dyuers of their seruanttes hurte, of a-nother captyne of hys awne contrymen; and was tane the nexte day and iii more with hym, and the xxii. day of the same monyth raynyd att the yelde-halle, and the xxiii. day the ware condemnyd, and the xxiiii. day the ware hongyd in the myddes of Smythfelde; and he that kyllyd captayne Gambolde, ther as the dede was done or euer he went

...owth .....vara ... de Govara ..... Salmerone.

[1] At the foot of the previous page in the MS. this passage stood as follows, but was erased—

"Thys yere the vi. day of Decem-
" ber, the wych was Sent Nicolas
" day, was Bodylys wyffe was
" hongyd at Tyborne with another
" woman and ii. men, the wyche
" Bodylys wife was the cause of
" the dystroci[on of] ii. chel-
" derne."

in-to Smythfelde, ther hys hond was smyttyn of, and after was hongyd with the resydew in Smythefelde. A.D. 1550.

Item the xxvii. day of the same monythe was drawne from the Tower of London vn-to Tyborne iiii. persons, and there hongyd and qwarterd, and their qwarteres sette a-bowte London on euery gatte; thes was of them that dyd ryse in the West cuntre. [Hum]fre Avrne-delle, Bery Vynch, Chyffe Homes.

Item the vi. day of Februarii came the duke of Somerset owte of the Towere, and lay at the Savoye.

Item the xxx^ti day of Marche was Palme Sonday, and on the evyn was proclamyd a generalle pes betwene the kynge of Ynglond and the Frenche kynge, and the qwene of Scottes and the realme of the same also, with their subiecttes; and grett bonfyeres with grett chere at euery cunstabulles dore in euery pariche thorrowe alle London; and soo after thorrow alle Ynglonde. Pes betwene [Fran]ce, Scotlond, [and] vs.

Item the xii^th day of Aprille, he that was byshoppe of Rochester, Nicolas Rydley, was stallyd by one of the byshoppe of Ely chaplyne. And the xix. daye of the same monythe he came in-to the qwere at the comunyoun tyme, and at that tyme he and the dene recevyd and master Barne, and the too toke the host of the prest in their too hondes. And that same tyme the byshoppe commanded the lytt of the aulter to be put owte or[1] he came in-to the qwere. Stallynge of by-shoppe of [Lo]ndon. Puttynge owte the lyttes at the [a]ul-ter in Powlles.

Item the ii^de day of Maii was Jone Bucher, other-wyse callyd Jone of Kentte burnyd in Smythefelde for grett herysses, as yt hath bene longe knowyne, and was condemnyd nye a hole yere, as it showyth before; and there preched before hare or she dyede Scory, and she saye to hym that he lyed lyke a knave, etc. Burnynge of [An]ne Bucher, other-[wi]se called Kent.

Item that Bullyne was gevyn vp to the Frenchmen the ii. day of Maii. [G]evyng vp of [Bu]llyn a-gayne.

Item Nicolas Rydley that was byshoppe of Rochester was made byshoppe of London, and beganne hys visi-tacioun in Powlles the v. day of Maii. Byshoppes visita-[tio]n at Powlles.

[1] Altered from *as sone as*.

A.D. 1550. [S]hepps of egges, etc. Item that there came a sheppe of egges and shurttes and smockes owte of France to Byllynges gatte.

Terme reiurnyd. Item the terme reiurnyd from the Assencion vn-to Myhylmas.

[Pro]clamacion for pes. Item the proclamacion the xxiii. day of Maii, the wyche was the Fryday be-fore Whytsonday, was for the pes betwene France [and u]s.

Item on Whytsone Sonday preched the byshoppe of London, Nicolas [Ridley at the] crosse.

Item the nyghte be-fore came in the Frenche lordes with their tresor, etc.

[On T]renyte Sonday preched doctor Kyrkam, and sayd that in the sacrament w[as no] substance but brede and wynne.

Item on sente Barnabes day was kepte [no holi] day alle London at the commandment of the mayer, and at nyghte was the awlter in Powlles pullyd downe, and as that day the vayelle was hongyd [up] benethe the steppes, and the tabulle sett vp there; and a sennet after there the comuni[on] was mynysterd.

Item the xiiii. day of June was Sattorday, and be-fore evy[ning] was a man slayne in Powlles churche, and ii. frayes with-in the churche that s[ame] tyme afterward.

Item that same day was the byshoppe of Wynchester was dys[char]ged and delyueryd from the Towre, the wyche had bene there nye honde too yeyres.[1]

Item, also this yere Corpus Christi was not kepte holy day.

And the Assumpcion of our La[dy] was soche devisioun thorrow alle London that some kepte holy day and some none. Almyghty God helpe it whanne hys wylle ys! for this was the ii^{de} yere, and also the same devisioun was at the fest of the Natiuite of our Lady.

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[1] A line has been drawn through the whole of this passage.

Item the last day of August preched at the crosse A.D. 1550.
Stephin Caston, and there spake a-gayne the lady Mary as moche as he myghte, but he namyd not hare, but sayd there was a gret woman with-in the realme that was a gret supporter and mayntayner of popery and superstycioun, and prayd that she myghte forsake hare oppinyons, and to follow the kynges prosedynges, as he sayed. And also he sayed that kynges[1] Henry the viiith was a papyst, with many obprobryus wordes of hym as yt was harde.

Item this yere was proclamyd that the French crownys shuld goo for vii. s.

Andrew [J]udde, skynner, Mayer.

Augustyne Hynde, John Lyon, Sheffys, A° *Edwardi* [vi^{ti} iiii°].

Thys yere the xiiii. daye of Nouember was proclamyd thorrow alle London that ne wyttelleres nor tabernes shulde kepe no resorte of pepulle in there howses for vyttelles on the Sondayes nore holy dayes tylle alle serves ware done, and that shulde be at a xi. the cloke; and also at afternone tylle evyngesonge ware done, in payne of gret prisonment at the kynges commandment..

Item this yere was many frayes in Powlles churche, and nothynge sayd on-to them; and one man felle dovne in Powlles churche and brake hys necke for kecheynge of pegyns in the nyght the iiii. day of December.

Item the v. day of December was proclamyd that the French crownes shuld goo put[1] for vi. s. iiii. d.

Item at Crystmas was put downe in Powlles the *rectores cory*[1] with all their coppys at processioun, and nomore to be vsyd.

Item the [2] day of [2] was the byshoppe of Wyssytor comyttyd to the Flett, and the xi. day of

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[1] *Sic*, MS.

[2] Blanks in MS.

A.D. 1550. December was comyttyd to the Flett the byshoppe of Chechester.

Item the xv. day of December was browte from the Tower of London vn-to Lambythe the byshoppe of Wynchester, thenne beynge doctor Stephin Gardner, before the byshoppe of of[1] Cauntorbery, thenne beynge Thomas Creme,[2] with dyuers other comysioneres, and exammynd and comyttyd vn-to the Tower a-gayne. And the xviii. day followyne ther a-gayne; and that same day was too tydes at London brygge within the space of v. howeres, and grett sprynges that dyd moche harme by the watter syde and on the watter. And the sayed byshoppe of Wynche[ster] at Lambythe the viii. day of Januarii and the xii. day, and so to the Tower a-gayne. The xxvi. day there a-gayne, and that day browthe from the Tower vn-to Lam[beth by the] garde and the offeseres of the Tower with weppens, and soo home a-gayn: [and on] the xiii. day of Februarii and xiiii. day also, and that day he was dyschargyd [from h]ys byschopryge and alle hys londes, and comyttyd vn-to the Tower [aga]yne.

[A.D. 1551.]

Item the xxii. day of Marche was Pame Sonday, and as that daye [wa]s was put in-to the Fleette dyuers gentylmen, as sir Antoni Browne, Master sargant of the lawe, with dyuers other, for herynge of masse in my lady Marys curte at Sent Jones and was there . . .[3]

Item the xxiiii. day of the same monythe after was the grattes be-syde the hye aulter in Powlles closyd vp, that the pepulle shulde not loke in at the tyme of the comunyoun tyme, and the vayle hongyd vp. And the xxviii. day after was Ester eyvn, and thenne was the tabulle remevyd, and sette benethe at the vayele northe and sowthe; and on Ester day the dene, thenne beynge Wyllyam Maye, dyd mynyster hym selfe. Item this

[1] *Sic*, MS.

[2] Altered to Cranmer by a later hand.

[3] A blank space in MS.

yere was sene in the Lent be-syde Martyne abbe many men in harnes syttynge in the eyer, and soo came downe a-gayne vn-to the grownde and vadyd a-waye a-gayne, and also in dyuers other places. And also a-bowte Ester was sene in Sussex iii. sonnes shenynge at at one tyme in the eyer, that thei cowde not dysserne wyche shulde be the very sonne. A.D. 1551.

Item the xxvth day of Maii, wyche was the Monday after Trenyte sonday, was gret ertheqwakes in dyuers places, as a-bowte Crowydyn and in that towne and dyuers[1] other townes there by, as at Rygatte, and many other places a-bowte, and also at Westmyster and dyuers other places in London, and a-bowte there. Item in June after went Inbassatores in-to France the erle of Northehampton and the byshoppe of Ely with dyuers other, and was goodly resevyd there with processioun, crossys, and sensynge, with alle the hole orderes of religiose persons that be there, with the vniuersitis, scolles, and solome masse songe be-fore them or the came vn-to the kynges presens, and had there grett chere. And after that came in-to Ynglonde dyuers lorddes of France with a cardnalle, and came to Rye the iiii. day of Julii, and soo vn-to London, and was not resevyd. And be-fore their comynge in-to London was dyuers lordes and gret men of the Ines, and laye at the kynges place in Sothewarke.

[2] Item the ix. day of the same monythe beganne the gret sykenes callyd the swetthe, that there dyde a grett mvltitude of pepulle sodenly thorrow alle London and thorrow the most parte of alle Ynglonde. And that same day was the proclamacion for testornes at ix. *d.*[3]

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[1] *dyuers*, erased.

[2] From this point the marginal notes are in a much later and far different hand from that in which the body of the chronicle is written. The headings also of the pages being throughout by this hand are not printed.

[3] Corrected from "testornes from " ix. *d.* vn-to vj. *d.* and grottes vn-" to ij. *d.* and j. *d.* vn-to ob." See under date of 17th August in same year.

A.D. 1551. And the vitelles as dere after as it was be-fore, and worser, that the pepulle cryed owte of it in euery place thorrow alle the realme.

And the xxvii. day of the same monythe the byshoppe of Wynchester, that was thanne [1] was devorsyd from hys wyffe in Powlles, the wyche was a buccheres wyff of Nottynggam, and gave hare husbande a sartyne mony a yere dureynge hys lyffe, as it was jugydde by the lawe.

Item the last day of Julii [and] the furst of August rydde in a cartte a tayler of Fletstret and hys syster rydde in a carte a-bowte London, and bothe ther heddes shavynne, for avovttre, that he had ii. chelderne by harre, and the iii[de] day was bannyshyd the citte bothe; but he wolde haue gevyn moche to a be scewsyd, but it wold not be tane.

Item the xvii. day of August was a proclamacion at vi. a clocke in the mornynge for the qwyne of testornes of ix. d. vn-to vi. d., and grottes vn-to iid., and ii d. vn-to i. d., and i. d. vn-to a ob., and ob. vn-to q.; and it the vittelles [were deare]r thanne the ware before.

Item xxiii. day of Avgust the pariche of Seyntz [Faith ente]rd furst in-to Jesus chappelle as their pariche churche, and had seruys there.

Item the xxvii. da[y af]ter was the stondynge at the tabulle in Powlles was removyd in-to the sowthe . . . .

. . . . . viii. day of October was the byshoppe of Chechester and the byshoppe of Worseter conventyd in the byshoppe of London pallys be-fore the comyssyneres; and the ix. day there . . . . . and dyschargyd. Theys ware the comysheneres,—the lorde cheffe barne, doctor Olyuer, d[octor] Rede, Lyelle, Gosnalle, and [1]

Item vn Myhylmas day the kynges grace went in hys

[1] A blank space in the MS.

robe that was sent hym from the Frenche kynge of the order of sent My[chael] at Hamtone cortte with gret ryalty there at that tyme. A.D. 1551.

Item the xi. day of October was made, at Hamtone cortte, John Dudley erle of Warwyke duke of Northom-[berland, the] markes Dorsett duke of Suffoke, the lord trezerer markes of Wynchester, William Harbar markes of Pembroke.

Item the xvi. day of October was the duke of So[merset], lorde Gray, Sir Raffe Vane, with many moo as it shalle a-pere after.[1]

Item, the xxi. day of the same monythe beganne the craftes of London to wacche at the gattes of London at vi. in the mornynge vn-to vi. at nyghte, and continewyd tylle the xxiii. day of Nouember.

Richard Dobbys, skynner, Mayer.

John Lambert and John Coper, Shreffys, A° E. vi v.

Thys yere at afternone on Alhalloue day, whanne the mayer came to Powlles, ther was dyuers persons of the duke of Northhumberlondes seruanttes wolde haue tane the chayne from the kynges shreffes necke in Powlles goynge after the mayer, and wolde haue made a fraye within Powlles church, but whanne the came with-owte the church at the northe dore, there thei made a fray and fowte, and ware departyd, and went in-to the petty cannons and fowte there, that whanne the mayer came forthe of Powlles churche he was fayen to sette them forthe, and had them to the cownter.

Item on the morrow after the qwene of Scottes came in-to London by watter, and soo vn-to the byshopp of London palles, and lay there; and the morrow after she went vn-to the corte vn-to the kynges grace, and had there gret chere. And the Fryday after shee went hare

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[1]There is a mark attaching a marginal note to this passage, and the corresponding mark appears in the margin, but the body of the note has been burned away.

A.D. 1551. wayes. And dyuers lordes and ladys browte hare on hare way, and whanne she came withowte Byshoppes gatte the fayryst lady that she hade with hare of hare cuntre was stolne a-way from hare, and soo went forth in hare jorne.

Item the viii. day after, the wyche was the Tewsday, there was a tayler that dwelte in Aldersgatstret was sett on the pyllery at afternone, and the cause was that whanne the mayer went to Westmyster he callyd them alle cokeoldes; and stode there tylle it was iii. a cloke at after-none.

Item at thys tyme was dyuers proclamacions and pricys made for vyttelles, but it servyt not; and the xxviii. of Nouember was made a contrary proclamacyoun, and sett alle at lyberty a-gayne, and euery viteler to selle as the wolde and had done be-fore.

Item the furst day of December was browte the devke of Somersett owte of the Towre by watter at v. a clocke in the mornynge, and i. or ii. drownyd by the waye in the Tems be-twene the Tower and Westmester; and there he araynyd be-fore the covncelle, and so pletyd for hym selfe that he was qwytt for the tresoun, and comytted vn-to the Tower of London a-gayne.

Item the nexte day was the lorde Gray with dyuers other that ware in the Towere was browte vn-to Westmester vn-to the starre chamber, and sent home a-gayne.

Item the viii. day of December that same monythe was a gret muster at Totehylle of men of armes be-for the kynge, of dyuers lorddes.

Item the xvi. day was a proclamacioun for the new qwyne that no man . . . . . [o]f it, for because that the pepulle sayd dyuers that ther was the ragyd staffe . . . . . it.

Item the xx^ti^ day of December was sorne[1] the byshoppe of Ely lorde [chancellor of Engla]nd.

[1] Sworn.

Item that same day was the muster of the dewke of Somersettes seruanttes be-fore [the king at] Totylle also. A.D. 1551.

Item the same day was comyttyd vn-to-the Tower the byshopp [of Dur]ham Cudberte Tunstalle.

Item the xxii. day of the same monythe was be-[heddyd] at the Towre-hylle be-fore viii. a clocke Edwarde devke of Somersett, [earl of Hert]forde, and vnkyll vn-to the kynges grace. And also there was a commandment thorrow London that alle hows-olderes with their seruantes shulde kepe their howses vn-to it was . . . . .

Item on Crystmas evyn was made a proclamacioun that noman shulde make qwoyne, nore send beyond see, in payne of dethe.

Item the iiiith day of Januarii the lorde of Crystmas of the kynges howse came thorrow London and thorrow Scheppesyde, and soo to the lorde mayeres to denner, and dyuers of hys corte was devydyd, some to the sherffys and to dyuers aldermen; and a-gayne after none was made a scaffolde at the crosse in Schepesyde, and thether he came and made hys proclamacion. [A.D. 1552.]

Item the xiii. day of Januarii was whyppyd vii. women at the carttes arse, iiii. at one, and iii. at a-nother, for vacobondes that wold not lobor, but play the vnthryftes.

Item the xix. day of Februarii was a man slayne within Powlles churche-yerde.

Item the xxvi. day of the same monythe, the wyche was Fryday, was hongyd at Towre-hylle sir Myllys Partryge, knyghte, the wyche playd with kynge Henry the viii^{te} at dysse for the grett belfery that stode in Powlles churche-yerde;[1] and sir Raffe Vane, theys too ware hongyd. Also sir Myhylle Stonnappe and sir Thomas Arndelle, theys too ware be-heddyd at that same

[1] The words *the wyche was callyd the gret belfery* follow, but are erased.

A.D. 1552. tyme. And theis iiii. knyghttes confessyd that the war neuer gylte for soche thynges as was layd vn-to their charge, and dyde in that same oppinioun.

The daye be-fore endyd the parlament.[1]

Item the xvi. day of Aprille was Ester evyn, and that day rydde a woman in a carte a-bowte London that dwelte in Aldersgate strete that made aqwavyte, for cardynge of hare mayde with a payer of carddes soche as dothe carde wolle with-alle, and was sende vn-to warde a-gayne.

Item wher as it hath bene of an olde costome that there shulde be iii. sermons in Ester weke, this yere was a commandment that there shulde be but ii., and that the Wedynsday shuld not be kepte holy day.

Item also, wher as it hathe bene of ane olde costome that sente Gorge shulde be kepte holy day thorrow alle Ynglond, the byshoppe of London commandyd that it shulde not be kepte, and nomor it was not.

Item lyke-wyse at Wytsontyde was but ii. sermons; they ware lyke-wyse at the crsse,[2] and he that prechyd the Sonday preched the ii. other, and but ii. dayes kepte holy days.

Item on Wytsone evyn it raynyd in dyuers places in London that it was sene lyynge [2] in dyuers places on the erbbes as redde as wyne.

Item the iii. day of August be-tweme [2] x. and xi. at nyghte was a woman in Oxfordshere at a place callyd Midylton-stone, at the syne of the Eggylle, viii. myle from Oxforde, and the good mans name was John Kenner, and she was delyueryd of a chyld [3] with too heddes, iiii. handdes, iiii. fette, and but one body, and the mydwyffe kersende them at home and was a-lowyd by the churche; and lyffyd xv. days; and ette, and [slept]

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[1] Interlined.
[2] *Sic*, MS.
[3] Corrected from *too chylderne*.

wylle the other dyd wake, and lokyd with a mery chere whanne anny persons lo[oked at] them. Item also in that same cuntry was a henne hacchyd of a chek[en that] had ii. heddes and iiii. fette. A.D.1552.

Item in the same monythe was tane at Bl[ack] walle and nere a-bowte London was tane dyuers dolfyns.

Item the iiii. da[y of] September was a-ponne a Sonday, and thenne the qweer of Powlles had a commandment from the dene from Cambryge at the byshoppe of Cantoberes visitatioun that he shulde leve the playnge of organs at the devyne seruys, and soo lefte it.

Item the iii. day of Octobere was the byshoppe of Dorram, thanne beynge Cud[bert] Tunstalle, browte to examinacion at the place that some-tyme w[as] callyd the abbe of Towre-hylle, the viii. and the xi. and the xiiii.; also and that daye he was deposyd of hys see, and commyttyd vn-to warde a-gayne.[1]

Item also in this monthe was tane dyuers hother fyches gret in the Temse.

Item the xxv. day of October was the pluckynge downe of alle the alters and chappelles in alle Powlles churche, with alle the tovmes, at the commandment of the byshoppe, thenne beynge Nicolas Rydley, and alle the goodly stoneworke that stode behynde the hye alter and the place for the prest, dekynne, and subdekynne; and wolde a-bullyd[2] downe John a Gauntes tome but there was a commandment the contrary from the counselle, and soo yt was made alle playne as it a-peres.

Item this yere beganne the howse in London for the powre, the w[hich] was some tyme the Gray freeres in Newgatte markytte, etc.

Gorge Barnes, Mayer, habardacher.

William Garrard, John Maynerd, Shreffys, A° *primo Mar[ie.]*[3]

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[1] The words *vn-to the Tower* follow, but are erased.

[2] *Sic*, MS.

[3] See p. 247.

A.D. 1552. Item on Alhallou day beganne the boke of the new seruis of bred and wyne in Powlles, with alle London, and the byshoppe dyd the seruis hym-self, and prechyd in the qwere at the mornynge seruis, and dyd it in a rochet and nothynge elles on hym. And the dene with alle the resydew of the prebentes went but in their surples, and left of their abbet of the vniuersyte; and the byshope prechyd at after-none at Powlles crosse, and stode there tylle it was nere honde v. a cloke, and the mayer nor aldermen came not within Powlles churche nor the crafftes as they ware wonte to doo, for be-cause they ware soo wery of hys longe stondynge.

Item the . . .[1] day of thys same monythe the chylderne was put in the howse that was some tyme the Grayfreres.

Item after Allhollouday was nomore communyoun in no place but on the Sondayes.

Item this yere was nether sent Nicolas nor the Concepcion of our Lady kepte holydy,[2] nor it the Assumpcioun of our Lady be-fore, nor the Natiuite of our Lady; but put downe, etc.

Item on Crystmas day at after-none alle the men chylderne with the woman chylderne, and alle the offeseres that perteynyd vn-to the howse of the powre, stode at the grett condett in Cheppe in a rowe whanne the mayer came to Powlles at after-none, and soo home a-gayne, to be sene of the citte. Item the byshoppe prechyd alle the holy-dayes in the qwere at evyngeyne[2] prayer.

[A.D. 1553.] Item the iiii. day of Januarii came the lorde of mysrewle of the corte thorrow London with the sheffes[2] lorde, and soo vn-to the crosse in Cheppe, and there made a proclamacyoun, and so vn-to the mayeres to denner, and alle hys corte was devydyd vn-to dyuers aldermen; and a-monge alle one parte was commyttyd to

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[1] Blank space in MS. | [2] *Sic*, MS.

Master Curtes the alderman, but whanne the came thether A.D. 1553.
there was nothynge preparyd for them, for he wolde not be at home, but he was send for, but he wolde not be fownde, wherfor v. of hys seruanttes ware browte, eche of them had too men ledde them, vn-to the mayeres, and soo alle that daye, and soo at nyght vn-to the corte; and the nexte day the ware sent home . . . . . the mayer dyd gret correccioun vn-to powre pepulle, as rydynge in cartes [and standi]nge on the pyllere, bothe men and women.

And this yere the furst day of [March was] the parlament, and kepte within the kynges pallys at Westmyster, Whythalle.

Item this yere [the town] deche from Newgat vn-to Aldersegat [1] was stoppyd vp with brycke, and made playne [with the er]the.

Item in the begynnynge of Maii was tane owte of alle the churches of London and a-bowe [2] [all the] plate and coyne [3] that was in their boxys in euery churche for the kynges grace; and vestmenttes and . . . . . , wyche drew vn-to a grett substans be-syde the coyne, and also this yere was very fewe cherches [in Lo]ndon that had anny processioun in the Rogacioun dayes in London this yere for lacke of devocioun. . . . . xvii. day of Maii the market in Newgat market was removyd vn-to the new howsys, [and the] shambylles wher Sent Nicolas churche sometyme was, alle save only the mele-men, [at] the commandment of the mayer.

Item the xxv. day of Maii satte in Powlles the comyssioners with the lorde cheffe justes, with the lorde mayer, and soo had a-way alle the platt, coppys, vestmenttes, wyche . . . . . drew vn-to a gret gooddes for the behoffe of the kynges grace.

Item the xxvi. daye of Maii beganne the byshope of Cantorbe [2] to sytt for the new boke that the byshope

[1] Corrected from *Ludgat.*
[2] *Sic*, MS.
[3] Corrected from *qwyne.*

A.D. 1553. of Wenchester, Powny, made, that he wolde haue that alle parsons and curattes shulde sett their hondes vn-to it, and so euery byshope in hys dyesses. And in London was dyuers that denyed many of the artycles, as doctor Weston, with dyuers other, as it shalle shoo after.

Item the furst day of June was sett vp at the standerde in Cheppe a pyller new made of a good lengthe from the grownde, and too yonge seruanddes tayed vn-to yt with a chayne that thee myghte goo a-bowte it, and to . . . . bettyn with roddes soore on their backes for be-cause the hade[1] too wenches in-to their masters howse; and on the morrow after, wyche was the Sonday, and thenne was too other in the same case bettyn at the same pyller, and so as many as plesyd the mayer after-warde, etc.

Item this yere the mayer dyd put in execucioun the acte for the hyghthe of pentoseesse thorrow alle London.

Item the ii^de^ day of Julii prechyd doctor Hodskyne that was some tyme suffecane of London, and dyd nether pray for lady Marys grace, nor it for lady Elzabeth; and the nexte Sonday after prechyd the byshoppe of London, Nicolas Reddesle, and there callyd bothe the sayd ladys bastarddes, that alle the pepulle was sore a-noyd with hys worddes, soo vn-cherytabulle spokyn by hym in soo opyn an awdiens.

Item the vi. day of Julii dyde kynge Edward the vi. at Grenewyche, as they say, and some say he was pow-synd as it shalle a-pere ar-after.[2]

[JANE.]

Item the x. day of the same monythe after vii. a clocke at nyghte was made a proclamacyoun at the crosse in Chepe by iii. harraldes and one trompet, with the kynges shreffe of London, Master Garrard, with dyuers of the garde, for Jane the duke of Suffolkes dowter to be the

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[1] Corrected from *wolde hade.* | [2] *Sic,* MS.

qwene of Ynglond but fewe or none sayd "Good saue A.D. 1553.
"hare,"[1] the wyche was browte that same afternone frome Richemond vn-to Westmyster, and soo vn-to the Tower of London by watter. And the nexte day in the morninges[2] was sett forthe in printe that the lady Mary with the lady Elzabeth ware bothe provyd illegittimatt and borne un-lawfulle, and clerely dyschargyd from the crowne and from almaner of possessions of the kynge their fader Henry the viii. And also provyd a-cordynge by the lawys of the churche, as thei say, and by the temporalle lawys. And also by a parlament kepte at Westmyster in the xxviii^ti^ yere of their fader kynge Henry the viii. And soo by that thei be dyschargyd and dyssanullyd from alle maner of in-herrytans of the imperialle crowne of the hole realme of Ynglond, and to haue none maner of possessyons of the same. And the say also that the kynge Edward the vi. made a wylle and a testament at hys last dayes, and gaue the in-herytans of the crowne vn-to the duches of Suffolke lady Kateryne, the wyche was dowter vn-to lady[3] Mary that was the Frenche qwene and one of the dowteres of kynge Henry the vii.; and yf she had anny male issew or the sayd kynge Edward the vi. dyde, thenne the imperialle crowne shulde goo vn-to here issew, and if not vn-to here dowter lady Jane, the wych was maryd vn-to the iii. sone of the duke of Northhumberlond Gylford Dudley. And from hare for lacke of issew vn-to hare cosyne Margaret late the dowter of lady Elnor wyffe vn-to . . . . . merlond, one of the kynges blode, the wyche was one of the Frenche qwens dowteres, [and to the heirs] of hare body lawfully be-gottyn.

. . . . . wyche a yonge man that was drawer at Sent Jones at Ludgate . . . . . bothe hys erres cut of cruelly, and sent vn-to warde a-gayne and . . .

[1] *But . . . "hare."* interlined.
[2] *Sic* MS.
[3] Corrected from *the Frenche lady.*

A.D. 1553. . . . and had a rewarde of the chamber; and within iii. dayes after hys master w[ent to the Tower, where he was] gunner, and was drownyd by the wye and ii. men with hym.[1]

Item the xii. of the same monythe of Julii was m[ade procl]amacyoun to take vp men, and to come to Totylle, and to haue x. d. a day, and new . . . . to feche in lady Mary; and that same day wente furthe to feche here in the duke of Northhumber[lond], and more was se . . . . . but he laye a iiii. or v. dayes be-syde Ware, and thenne went forwarde to Chambre[dge, and] thowte to worke masteres, as it a-peres after.

[MARY.]

Item the xix. day of the same monythe, [which] was sent Margarettes evyn, at iiii. of clocke at after-none was proclamyd lady Ma[ry to] be qwene of Ynglond at the crose in Cheppe with the erle of Shrewsbery, the erle o[f] . . . . , the erle of Pembroke, with the mayer of London, and dyuers other lordes, and many of the ald[ermen], and the kynges schrffe[2] master Garrard, with dyuers harholdes and trompettes. And from thens cam [to] Powlles alle, and there the qwere sange *Te Deum* with the organs goynge, with the belles ryngynge, the most parte alle . . . , and that same nyghte had the . . . . parte of London *Te Deum*, with bone-fyers in euery strete in London, with good chere at euery bone [fyer], and the belles ryngynge in euery paryche cherche, and for the most parte alle nyghte tylle the nexte d[ay] to none.

Item the xxii. day of the same monythe was tane the duke of Nothhumberlon[d] at Cambryche by the mayer, and proclamyd a traytor, and soo kepte in prisone tylle the harde from hare grace and hare cownselle.

[1] The whole paragraph is written in the margin.

[2] *Sic* MS.

And on saynt James day at afternone at iiii. of cloc[k] A.D. 1553.
at after-none was browte vn-to London worshyppully as he had deseruyd, and brow[te] in at Byshoppes gatt by the erle of Ardelle,[1] the wyche browte hym vn-to the Tower of London. And whanne he came in at Byshoppes gat he was commandyd to put of hys atte, and soo dyd tylle he came to the Tower; and after he came onsse to Shordyche alle the pepulle revyled hym, and callyd hym traytor and herytycke, and wolde not seyse for alle the ware spokyn vn-to for it. With hys sones, as the erle of Warwyke, Ambrose Dudley, Henry Dudley, Androw Dudley, the erle of Huntyngton, lorde Hastynges, sir John Gattes that was captayne of the garde, and sir Henry Gattes hys brother, sir Thomas Palmer, doctor Saunder.

Item here went the byshoppe of London that was goynge vn-to the qwene to begee[1] hys pardon, but he was tane at Ipsege, and there was put in warde.

Item the xxii. day of the same monythe beganne the wache at euery gatt in London in harnes, viii. be-syde the viii. comeneres.

Item xxvi. day of the same monythe was browte to the Tower of London at ii. a clocke at after-none doctor Redley that was the byshope of London, lorde markes of Northhanton,[1] Roberte Dudley that was the duckes brother, master Corbet that was shreffe of Essex, and after them that same nyghte was browte in sir Roger Chamle cheffe justes of the kynges benche, sir Edwarte[1] Montageu cheffe justys of the comyn place; and the nex[1] day came in sir John Jorke, and sir Thomas Wrathe, with dyuers other, as it shalle a-pere afterwarde.

Item the iii. of August came in the qwenes grace after vii. a clocke at nyghte from Newhalle with the lady Elzabeth hare syster, and a grett company of ladys with hare; and she goodly imparelde with alle the

[1] *Sic* MS.

A.D. 1553. resydew of hare ladys, and so to Whytt-chappelle; and there the mayer with the aldermen reseved hare, and he delyueryd hare the swerde, and she toke it to the erle of Arnedelle, and he bare it befor hare, and the mayer the masse. And whanne she came at Algate there it was goodly hangyd with clothes, bannes,[1] and stremers, and syngers, and gooly aparelde alle the way downe to Ledynhalle, and hangyd with clothes, baners, and steremers, and syngers, as is a-bove sayd; and also on the on syde the crafttes of London with-in raylles in their best a-parelles, and clothe hangynge be-fore them: and so downe Graschesstret and in-to Fanchersse strete, and soo downe Marke lane, and soo to the Towere; and euery hows hangyd as is a-bove sayd, with syngers, organs, and shalmes; and whanne she came to the Tower, that she was with-in the Tower, ther was soche a pelle of gonnes, what bothe smalle and gret, and soo longe and soo thecke, that hath not be harde; soo gladde dyd the pepulles harttes rejoyse in hare comynge in, as God saue hare grace, and longe to contynew, and prosper hare in goodnes! Amen.

[The v.] of August at vii. a clocke at nyghte came home Edmond Boner byshoppe [from the M]archelse lyke a byshoppe, that alle the pepulle by the way badde hym welcom home . . . . man and woman, and as many of the women as myghte kyssyd him, and soo came to Powlles, and k[nelt on the] steppes and sayd hys prayeres; and thenne the pepulle range the belles for joye; and whanne he c[ame out o]f the Marshelsey there came in doctor Cokkys for hym. And the nexte day the duke of Norfoke, [the] byshoppe of Wynchester, the byshoppe of Durrham, the byshoppe of Chechester, and the byshoppe of [W]yssitor had their pardone, and ware dyschargyd, and soo went abrode and restoryd vn-to there [dig]nytes a-gayne alle hole.

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[1] *Sic* MS.

Item the vi. day of August was lefte the wache at the gattes in [Lon]don. A.D. 1553

Item the vii. day of the same monythe was the kynge Edwarde the vi. remouyd [from] Whythalle vn-to Westmyster by the byshoppe of Cauntorbery with-owte any crose or lyghte; [and] berryd the nexte day with a comynyoun and that powely, and the byshoppe of Chechester prechyd a good [ser]mon.

Item the xiii. day of August prechyd master Borne at Powlles crosse at the commandment of the qwenes grace and there was pullyd owte of the pulpyt by vacabonddes and one threw hys daggar at hym.

Item the xviii. day of August was the duke of Northumbelond browte by watter vn-to Westmyster with the markes of Northhamton and the yerle of Warwyke hys sone, and there was condemnyd by them-selffes, and had no qwest went a-ponne them but them selfe, and submyttyd them selfe vn-to the qwenes grace and here lawys; and the nexte day both the Gattes and Andrew Dudly the dukes brother and Palmer in lyke wyse condemnyd.

Item the xx^ti^ day of August prechyd at Powlles crosse master Watsone, and there was dyuers of the qwenes cownselle, and the captayne of the garde with a cc. and more of the garde browte hym vn-to the pulpytte, and stode there alle the sermon tyme with ther halberttes.

Item the xxii^ti^ day of the same monythe sufferd at Tower-hylle the duke of Northhmberlond,[1] sir John Gattes captayne of the garde be-fore, and sir Thomas Palmer, alle three be-hedhyd;[1] and the day be-fore harde masse in the Tower and reseved the sacrament in forme of brede.

Item the xxix. day of August satte the qwenes commissioneres for the new byshoppes, that was put in for

[1] *Sic* MS.

A.D. 1553. them that was put owte and in-to prisone at the commandment of the byshoppe of Cauntorbery as is a-bove sayd, and as it shalle follow.

Item in August was the aulter in Powlles set vp a-gayne, and fenysyd in September.

Item the xiiii. day of September was the byshoppe of Cauntorbery comyttyd vn-to the Tower from the sterrechamber, Thomas Creme by hys name; and the xv. day was comyttyd also vn-to the Tower the byshoppe of Bath [1] Barlowe by name.

Item the same tyme was alle the new byshoppes dyschargyd and put downe. . . . . to sett in their . . a-gayne.[2]

Item the xvii. day of September the byshoppe of London, Boner, sange masse in Powlles, and gaue holy watter hym-selfe, and soo continuyd. . . . beganne the acte of . . . ynge of wyne . . . contynewyd not.[3]

Item the laste day of September was the qwenes grace browthe from the Tower of London vn-to the Whythehalle goodly, and many pagenttes in dyuers places as she came by the way in London, with alle the crafttes and aldermen, and also a pagent in Powlles churche-yerde at the est ende of the churche, and there she stode longe, for yt was made of rosemay with alle here armes and a crowne in the myddes. Item also there was a man made too tope-castelles a-bove the crosse of the stepulle, and there stode with a flagge in hys honde and viii. flagges hangynge be-syde; and a castelle made in the myddes of the hye waye at the denes place. And the furst day of October she was crowned at Westmyster by the byshoppe of Wynchester Stephen Gardner, and she was browthe from Westmyster halle with iii. crosses with a gret qweer[4] and many byshoppes with their myteres on their heddes and crose-stavys in their

[1] Blank space in MS.

[2] *to-sett . . . a-gayne* written in margin.

[3] *beganne the . . . not* written in margin.

[4] *Sic* MS.

honddes, as many as had none other lett, and the A.D. 1553.
had other that bare them be-fore them; for as that tyme she wolde not suffer non to be in the qweer nor to mynyster in hare presense, that in soomoche she had alle that was in Powlles saue only them that ware maryd, that in somoche that that day was no seruys in Powlles, nother mattens nor masse nor evynsonge [nor ser]mone at the crosse as that day.

Item the vth day of the same monythe beganne the parlament; [and] whanne the ware in the parlament howse the byshoppe of Lyngcolle doctor [1] Tay[lor bei]nge byshoppe of Lyngcolne, hys parlament robe was tane from hym and he was comy[tted to the To]wer; and iii. dayes in the weke the qwene satte in the parlament howse and harde all so[ch things] as was there done.

Item the vii. day of October beganne the convocacioun in Powlles, and there had [mass of] the Holy Gost. And there the byshoppe of London sange the masse in hys *pontyficalibus*, and that w[as the] furst masse that was songe at the hye alter after that it was sett vp a-gayne, and had a good[ly] sermon *ad clerum* in the qwere.

Item the xxi. day of the same monythe beganne the dyspu[tation] in the longe chappelle in Powlles betwene the new sortte and the olde, as Monday, Wedyns[day, and] Fryday, and there came moche pepulle; but the ware neuer the wyser, and with many worddes of . . ., that the qwenes graces cowncelle was fayen to send worde that there shulde be no more dy[spu]tacions, but that it shulde be dyscussyd by the hole parlament. And as at that tyme the wet[hercock] of Powlles stepulle was tane downe, and new made and gyltyd, and sett vp a-gayne the iiii. d[ay] of Nouember.

Thomas Whyett, Mayer, merchant tayler.

John Offeley, William Hewett, Shreffys, A° p^{io} Marie.

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[1] Blank space in MS.

A.D. 1553. Thys yere, the xiii. day of Nouember, the byshoppe of Cantorbery Thomas Creme, and lady Jane that wolde a bene qwene, and iii. of the Dudleyes, condemnyd at the yelde-halle for hye tresoun.

Item this yere the qwere of Powlles went a-bowte the stepulle on sent Kateryns day at nyghte.

Item on sent Andrewys day beganne the generalle processioun in Latten in Powlles churche, with the parsons and curattes of London, with the prebenttes in their gray ammes, and the mayer with dyuers of the aldermen; and the same wyse iii. dayes followynge.

[A.D. 1554.] Item the vi. day of Januarii came from the emperor imbassotores in the name of the hole howse of Bowrgone, as dyuers erles, as the erle of Degmonde with dyuers other.

Item the xiiii. day of Januarii beganne the processioun on the Sondayes a-bowte the churche, with the mayer and the aldermen in their clokes, and the precher takynge hys benediccioun in the body of the churche of the bysshoppe.

Item the xv. day of the same monythe beganne the insurreccioun at Maydstone by sir Thomas Wyett, knyghte, lorde Cobham, Harper, and Colpeper, with dyuers other.

Item the xvi. day of the same monythe in the mornynge beganne the wache at euery gatte in London in harnes, bothe men and their seruanttes, etc.

Item the xxiii. of Januarii was condemnyd at the yelde-halle of London lorde Robert Dudley.

Item the xxx^{ti} day of the same monythe the duke of Norfoke came to Strode, and bent hys artyllery a-gaynst Wyett, in Rochester, but the Londeneres with their captayns, as Briane, Fyztwilliams, and Bret, whoo came with the duke a-gaynst Wyet, made a shoute, and fled from the duke to Wyet, that the duke hardly scapyd from them.

Item the furst day of Februarii the qwenes grace came hare owne persone vn-to the yelde-halle of London, and shoyd hare mynde vn-to the mayer, aldermen, and the hole crafttes of London are owne persone

with hare cepter in hare honde in tokyn of love and pes, and wente home a-gayne by watter at the Crane in the Ventre.[1] A.D. 1554.

Item the furst day of Februarii came Wyett with hys host in-to Sothwarke at iiii. a clocke at after-none, and or it was v. he had made a bulwarke at the bryge fotte and kepte Sothwarke tylle it was the vi. of the same monythe, and dyd no harme there; and this was Shroft Tewsday; for the drawebrygge was drawne a-gayne hym and the nyghte before many of hys men fled from hym; and that same Tewsday was ii. men hongyd on a gybyt in Powlles churchyerd be-fore Sent Gregorys. And that same day Wyet with hys host departyd owte of Sothwarke at ix. a cloke in the mornynge, and went vn-to Kyngston. And also at that same tyme the duke of Soffolke with hys brother was tane by the erle of Huntyngton; and that same day was *Te Deum* songe in the qwenes chapelle for joye of it. And that same day the lorde Cobham and Harper whar put in-to the Tower. [The vii.] day Wyet with hys host came vn-to the parke besyde Sent James, and soo wolde . . . . . with[2] most traytorys shott at the corte gattes that the arros stoke there longe af[ter]. And he hymselfe came in at Te[mple bar, and] soo downe all Fletstret, and soo vn-to the Belle Savage. And thenne was hys trayne [attacked at] the comandment of the erle of Pembroke, and sartayne of hys men slayne. And whan [he saw] that Ludgatte was shutt a-gayne hym he departyd, saynge "I haue kepte towche," and soo we[nt back] a-gayne; and by the Tempulle barre he was tane, and soo browght by watter vn-to the [Tower] of London. And then alle the qwens host came thorrow London goodly in a-raye with spery[s. And] that same day was

[1] Paragraph misplaced in MS., but marked for insertion at this point.

[2] The passage which follows is substituted in the margin for *And there was many arrows shotte at the gattes.*

A.D. 1554. tane one William Albryght, parsone of Kyngston be-syde Barram downe, [pre]cher of the gosspelle, besyde Charynge crosse in this rebellyoun. Also it is to be supposed that [W]yett hadde come in at Ludgat had not one John Harres, a merchant-taylor, in Watlynge stret, [ha]d not sayd, "I know that theys be Wyettes ancienttes;" but some were very anggre with hym be-cause he sayd soo, but at hys worddes the gattes ware shutte.

Item the viii. day of Februarii the ducke of Suffolke with hys brother was browte thorrow London with a goodly company of spere-men, and soo vn-to the Tower of London.

Item the xii. of Februarii was be-heddyd within the Tower lady Jane that wolde a bene qwene; and hare husband whose name was Gylford Dudley at the Towere-hylle.

Item the xiiii. day of the same monythe, for the same rebellyoun, was hongyd one Vicars a yemanne of the garde, Bouthe one of the qwenes fotmen, gret John Norton, and one Kynge; and in seueralle places a-bowte London, at the gattes, in Cheppe-syde, and other strettes, to the number of xx^{ti}, the wyche ware of London that fled from the duke of Norfoke; and that same day was iii. hongyd in chanys on Hay-hylle for the same offence in rebellyoun.

Item the duke of Suffolke was condemnyd at Westmyster the xvii. day of Februarii; and be-heddyd at Towre-hylle the xxiii. day of the same monythe.

Item the xv. day of Marche was commyttyd vn-to the Tower a-gayne the erle of Devenchere. And the xviii. day of the same monythe was commyttyd also vn-to the Tower lady Elzabeth that was the qwenes syster, and that was Palme Sonday.

Item the epestylle masse beganne a-gayne the ii. day of Aprille.

Item the viii. day of Aprille was a katte hongyd on the gallos in Cheppe and clothed lyke a preste, and that same day hylde vp be-fore the precher at Polles crosse.

And shortly after the qwenes grace gaue a generalie pardone for alle thoys that ware with Wyet, and somed[1] a parlament to be helde at Oxforde, but it was soon reiurnid vn-to London a-gayne vn-to Westmyster.[2] A.D. 1554.

Item the xi. day of the same monythe was Wyett behedyd at Towre-hylle, and also qwarterd; and hys hedde with one of hys qwarteres sett a-ponne the gallowys, and the hed with the qwarter was stolne a-waye.

Item the ix. day of Aprille beganne the opposycions at Oxford by Thomas Creme, sometyme byshoppe of Cantorbery, Nicolas Rydley, sometyme byshoppe of London, and Hughe Latemer, a-gayne the lerdemen[1] of bothe the vnyuersytes; and there the sayd iii. persons was condempnyd as erytykes, and soo remaynyd there in presone a longe tyme.

Item the xxvii. of Aprille was be-heddyd at Towrehylle the duke of Suffolkes brother.

Item the xiiii. day of Maii was the Monday in Wytsone weke, and thenne the mayer, aldermen, goldsmythes, and fychemongeres came a processioun vn-to Powlles as the ware wonte to doo, but there was no sensynge; and dyuers other pariches came alle the iii. dayes as the ware wonte.[3]

Item the xviii. day of Maii was draune from the Tower of London Thomas a Van[4] vn-to Tyborne, and there put to excecucioun.

Item the xxiiii. day of Maii was Corpus Christi day, that some kepte holy day and some wolde not, and there was a joyner that dwelte in Colman strett, hys name was John Strett, he was in Smythefelde whanne the processioun of Sent Pulkers came by hym, and he wold a tane the sacrament from the prest, but he was

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[1] *Sic* MS.

[2] This paragraph is introduced from the margin.

[3] *And dyuers...wonte* introduced from margin.

[4] Name interlined.

A.D. 1554. resystyd and tane and put in Newgatt, and then he fanyd hym-selfe madde.

Item the iiii. day of June was tane downe alle the gallos within London.

Item the x. daye of June was Sonday, and thenne was a goonne shotte nere Powlles cherch-yerde, that the pellyt came nere the prechers face that preched at Powlles crosse.

Item the xxii. day of June was a proclamacion made for shottynge with hand-gonns and berynge of weppons.

Item the furst daii[1] of Julii was . . y, and wher as there was in the pariche of Sent Gregorys on John Hylle a cutler [that was] obstenatt, that wolde not beleve in the blyssyd sacrament of the alter, nor it tylle the[n ha]d not rsevyd[1] it; but he was conuentyd before hys ordenary the dene of Powlles, that was at that tyme doctor Facnam, and soo revokyd hys opynyoun opynly be-fore a[ll the] pariche, and askyd them mercy and for-yefnes for hys evylle in-sampulle, and prayd them to pray for hym, and then and there he resevyd the sacrament opynly be-for them alle.

Item . . . . day of the same monyth, wher as ther was a mayd that spake in a walle in a howse [in] Aldersgat stret, stode at the Powlles crosse be-fore the precher doctor Wymbsle archedekone of [Middlesex], and there shoyd alle the hole matter, and asked God mercy and the qwene, and alle the pulle,[2] for ar evy[l] in-sampulle. And the xviii. day of the same monythe stode a man on the pyllery for the same matter, with a paper and a scryptor on hys hed, that was consentynge there-to.

Item the x[ix.] day of the same monythe the prince of Spayne came in at Hamton, and there was goodly resevyd. And the xxii[ti] day of the same monythe, the wyche was Mary Maudlyne day, at nyghte was com-

[1] *Sic* MS.

[2] For *pepulle*.

mandment gevyn in London to haue bonfyeres A.D. 1554.
and belles ryngynge thorrow alle London. And the nexte day to haue *Te Deum* in euery churche for joye of hym. Item the xxiii. day of the same monythe he came to Wynchester, be-twene vi. and vii. at nyghte, where he was honorably and goodly resevyd. And the xxv. day of the same monythe was honorably marryd with gret solemnite with many honorabulle lordys and ladys, and men of worchypp as it dothe a-pere, bothe spiritualle and temporalle. Item the furst day of August was a proclamacioun made in London for the hole stylles bothe for the kynge and the qwene and alle ther domynyons of bothe.[1] But they came not vn-to London tylle it was the xviii. day of Aulgust,[2] and then came bothe vn-to the place in Sothwarke, and lay there that nyghte. And the xix. day came in-to London, wher the ware goodly resevyd with many pagenttes, as furst at the brge[2] fotte, and alle the howses on the brgge[2] new payntyd whyt and yellow, and in Grachhed strett a goodly pagent and costly; and a-nother in Cornelle; and one at the Gret Condet, and at the standerd the wayttes of London playnge; and the crosse in Cheppe new gyltyd and that costly, and the genologe of hym at the Lyttylle Cundet; and alle the crafttes of London stondynge be the way in their best aparelle in alle the strettes as he cam, and goodly hangyd, and soo to Powlles; and there was goodly resevyd of the byshopp, with the prebenders and the hole qweer of Powlles, and soo in-to the qwere, and there was *Te Deum* songe. And there was one came downe from the chapter-howse a-ponne a roppe. And soo departyd vn-to Westmyster. And Ludgatt new payntyd. And a pagent in Fletstret at the cundet. And so vn-to the pallys of Whythalle. Item on sent Lukes day the kynge came vn-to Powlles, and ther harde masse, and went home a-gayne.

John Lyon, Mayer, grosser.

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[1] Several alterations about this point leave the text as printed.

[2] *Sic* MS.

A.D. 1554. Thys yer the iiii. day of Nouember prechyd at Powlles crosse doctor [Harpsfield],[1] and there was v. men that dyd pen[ance], as iii. presttes and ii. temporalle men, dyd opyn pennans. The iiii. prestes ware maryd. One was a challone of Esynge spettylle, and one a Blacke frere, and the iii. an Austyne freer. And this was their pennans: furst to come owte of the vestre with shettes aponne ther backes, and eche of them a rodde in their honddes with a taper lyche, and furst came and knelyd before the hye aulte,[2] and there the suffrecane gaue them their dyssipline; and then went downe be-fore the crosse; and whanne the precher had tane hys benediccioun of the byshoppe in the myddes of the churche, the came downe vn-to the byshoppe, and knelyd downe in the myddes of the church, and there had their dyssiplines of hym, and he kyssyd them; and soo went vn-to the crosse, and stode there alle the [sermon] tyme, and whanne he came vn-to the beddes the turnyd vn-to the precher and knelyd downe [and asked forgive]nes there of hym, and thenne he shoyd their oppynyons opynly in the pulpyt.

Item the xii. day [of Novemb]er beganne the parlament at Westmyster, wher as the kynge rode in hys parlament robe, and [the quee]ne in an opyn charret by hym, on the ryghte honde of hym, goodly aparelde and rychely [in cri]msone veluyt and clothe of golde; with alle the lorddes in their parlament robbys bothe spiritualle and [tempor]alle.[3] And there was [a serm]one, in the wyche was the pope prayd for at the masse of the Holy Gost. And the nexte day came the convocacioun at Powlles, and the masse of the Holy Gost there also, and a sermone in the qwere [*ad*] *clerum*, and there the pope was prayd for also by name.

Item the xix. day of Nouember beganne the pluckynge [do]wne of the postys at the corte gatte at Westmyster

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[1] Blank space in MS.

[2] *Sic* MS.

[3] The passage *Item the xiii. day beganne the convocacyoun in Powlles by the Bishoppe of London* follows, but is erased.

by the hye way syde, for the play of the Spanyardes that A.D. 1554.
was callyd the cane.

Item the xxiiii. of the same monythe came in the cardnalle Powle by watter, and soo came vn-to the corte at Whythalle; and in the myddes of the brygge the kynge mette hym, and soo eche other salute other goodly and reuerently; and soo wente in vn-to the qwene, and soo she mett them at hare gret chamber, and she salutyd hym; and there the talkyd a whylle, and he departyd vn-to the place at Lambythe the wyche was preparyd for hym.

Item the xxv. day of the same monythe was sent Kteryns [1] day, and that day was the play at the corte gatte of the cane: in the wyche the kynge with alle the lordes and soche as plesyd hym came from Dyrraham place goodly a-parelde vn-to the place, and there playd, and havynge their targattes on their sholderes; and thangkys be to God that there was no harme done there.

Item the xxviii. day of the same monythe was a sermon in the qwere of Powlles, and *Te Deum* songe with a generalle processioun; and the byshopp in hys myter and dyuers other byshoppes in their abbettes; the mayer aldermen [1] in their scarlett with their clokys, and alle the crafttes in their best a-parelle; and the nexte day was processioun in euery pariche in London with *Te Deum*. . . . e that the qwene [was] quyke with chylde.[2]

Item that same day at afternone came the cardnalle vn-to the corte,[3] and shoyd hys mynde vn-to the kynge and qwene and the covncelle, with dyuers of the parlament howse, and soo departyd to Lambythe a-gayne.

Item the ii.de day of December after was the furst Sonday of Aduent, and that day the sayd cardnalle

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[1] *Sic* MS.

[2] The words following *Te Deum* are written in the margin, but are erased.

[3] *at after-none* erased here.

A.D. 1554. came vn-to Powlles, and there was resevyd of the byshoppe of London and the byshoppe of Wynchester, thenne beynge chaunsler of Ynglond, Gardner[1] . . . at the churche dore,[2] and alle the pariche churches of the dioses of London, parsons, vicars, and curattes, in their coppys, with their clarkes holdynge their crosses with their banners.

Item the xvii. of the same monythe came in the prince of [3] at after-none by watter, and soo to the cortte.

[A.D. 1555.] Item the v[th] day of Januarii was sent Edwardes day, and thenne was sett vp the scrynne at Westmyster, and the awlter, with dyuers juelles that the qwene sent thether.

Item the xxv. day of the same monythe was the Conuersioun of sent Pawlles day, and thenne was a generalle processioun with the chelderne of alle the scolles in London, with alle the clarkes, curattes, and parsons, and vikeres, in coppes, with their crossis; and the qwere of Powlles in lyke wysse; and dyuers byshoppes in their habbettes, and the byshoppe of London in hys pontificalle and coppe, berynge the sacrament vnder a canyppy, and iiii. prebenttes berynge it in ther gray ames; and soo vp vn-to Ledynhalle with the mayer aldermen[4] in scarlet, with their clokes, and alle the crafttes in their best a-ray; and soo came downe a-gayne on the other syde and soo to Powlles a-gayne; and thenne the kynge with my lord cardnalle came to Powlles and harde masse, and went home a-gayne; and at nyghte was commandment gevyll[4] to make bonfieres thorrow alle London for joy of the pepulle that ware conuertyd lyke wyse as sent Powlle was conuertyd.

Item the iiii. day of Februarii was John Rogeres, that was sometyme viker of Sent Sepulkeres and reder in Powlles and prebendary after doctor Rayston, burnyd

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[1] *both in their mytteres* erased here.
[2] *and senssyd hym* erased here.
[3] Blank space in MS.
[4] *Sic* MS.

in Smythefelde for gret herysy. And Hopper and [1] send vn-to Glociter, and ther to burnyd[4] lyke wyse; [and di]uers more vn-to other places. A.D. 1555.

Item on Ester day was a prest at Sent Margaryttes at [Westminster bro]kyn on the hedde and on the arme with a wood knyffe in menysterynge of the blyssyd [sacrament] vn-to the pepulle in the church. And soo he was tane and sent vn-to the Tower of [London], and the Thursday after was browte vn-to Newgate[2]; and the Fryday browte vn-to Pow[lles, and] Satterday after also, and there was desgradyd of the byshoppe of London in the constery,[3] for he was . . . . . and a prest be-fore. And there in the presens of the cheffe justys of the comyn place, the lorde m[ayer], and the shryffys, and soo commyttyd vn-to Newgatt a-gayne; and the xxvii. day carryd vn-to W[estminster] and there burnyd for that same dede.

Item the xxv. day of Marche was another generalle process[ion], and thenne was delyueryd a poddynge vn-to one of the prebendes goynge in processioun. Item [the] same man the xxvii. day of that same monythe was betten with whppes[4] at the peller in Chepe at the standert.

Item the vii. day of Aprelle the Obseruanttes ware put in at Grenwyche a-gayne by the bysshopp of Rochester, Morys, that was some tyme a Blacke freere, at the commandment of the qwene.

Item the xxix. day of Maii a-nother generalle processioun vn-to Sent Maggolles, and soo downe Temstret, and vp at Dovgat and soo to Powlles.

Item the xxx[ti] day Cardmaker with a-nother with hym burnyd in Smythefelde for heryse.

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[1] A blank space in MS. in which the name of Rogers should have been placed.

[2] Corrected from *Powlles*.

[3] *Sic* for *consistory*.

[4] *Sic* MS.

A.D. 1555. Item the xxxi. day of the same monythe was a proclamacioun for the blyssyd sacrament and for bokes of scypter.

Item the xxvii. of June was kepte the obiit of the kynges grandhame, with a goodly herse as euer was sene, and stode a vi. or vii. days after.

Item the xxvi. day of Avgust the kynge and the qwene came thorrow the citte, and soo to Grenwyche toward in hys jurne vn-to hys fader the emperar; and there toke hys leffe.

Item the xvi. day of October was burnyd at Oxforde doctor Redley that was sometyme byshoppe of London, and doctor Lattimer, for gret herysy.

Item the xxvii. day of September after was the covnter in Bredstret removyd in-to Wood-strede.[1]

William Garrard, haberdhacher, Mayer.

Thys yere was dyuers burnyd in many places in Ynglond.

Item the iiii. day of Nouember beganne the parlament at Westmyster. And the xi. day after beganne the cardnalles senod at Lambythe, and contynewyd tylle the xii. day of Februarii after.[2]

[A.D. 1556.] And the xxvii. day of Januarii was burnyd in Smythefelde v. men and too women for gret heryse

Item [3] the mayer with the citte enterde in-to Brydwelle.

Item the xxiii.[4] of Februarii was Shroft Sonday, and thenne was leppe-yere, and that day the byshoppe of London Edmonde Boner, the byshoppe of Lyncolne thenne beynge [John White],[3] and the byshoppe of Ely doctor Thyrlebe, satte at Oxforde in commyssoneres for the pope a-ponne Thomas Creme some tyme archebyshoppe of Cantorbery, a-ponne hys gret heryse that he was in, and there he was desgradyd of hys leggatsheppe and

[1] *Sic* MS.

[2] This passage marked for insertion here.

[3] Blank space in MS.

[4] xxxiii MS.

of hys archebyshoppecheppe, and presthed, with alle other ecclesiasticalle degres, and presthode, and soo comyttyd vn-to the temporalle honddes and jurysdyccioun. A.D. 1556.

Item the xxi. day of Marche followynge was burnyd there, and thether was send by the cownselle the lord John Wyllyams with dyuers others to see the execucioun done.

Item the xxviii. day of the same monyth was Newgatte a fyer; but, thangkes be to God, that there was but lyttylle harme done, for it was sone qwenched.

. . . . . day of Maii was ware hongyd, drawne, and qwarterd . . . n.[1]

Item the xviii. day of the same monythe was captayne Tawnton drawne from the Tow[er to Tybo]rne, and there hongyd, hedyd, and qwarterd.

Item this tyme was dyuers burnyd in Smythfelde [for h]erysy.

Item the viii. day of June was drawne from the Tower of London vn-to Tyborne [Throg]morton, Wooddalle, Stanton, Bedelle, Rosselle, and Darrelle, ware hongyd, hedyd, [and] qwarterd for robery and tresoun.

Item the viii. day of June was hongyd at Towre-hylle master [Pec]kams sone and Danyelle for gret robery.

Item the x. day of the same monythe was a yonge man hongyd within Brydewelle for robery within the sayd howse.

Item in the same monythe [be]ganne the processioun in euery churche, that the chylderne with their parentes shuld goo Monday, Wedysday, Fryday, and Sondayes with their bokes in their hondes or beddes euery persone, and one of a howse, in payne of forfettynge of xii. d. at euery tyme. And the churchwardens with other too that be shsyn[2] by the hole paryche; and if that the doo not loke substancially a-ponne it that thenne they to

[1] Blank space in MS.

[2] *Sic* MS.

A.D. 1556. forfet ii.s., and the sayd mony to be bestoyd on the churche at the descrecioun of the sayd commyssineres; but it was but lyttylle lokyd a-ponne, and the more pytte.

Item the xviii. day of August the mayer dynned at the rederes denner at the Tempulle, and at after-none whanne he was goynge the swerde was willed to be borne[1] doune in the closter, but the swordberer woold not.[2]

Item in this same monythe was many herytykes browte owte of Essexe, and owte of other places.

Item the vth day of September was browte thorrow Cheppesyde teyd in ropes xxiiii^{ti} tayd to-getheres as herrytykes, and soo vn-to the Lowlers tower.

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[1] Substituted for *willed to be tane from hym.*

[2] *but—not*, a line has been drawn through these words.

APPENDIX
OF ORIGINAL DOCUMENTS.

APPENDIX.

I.

The subjoined fragment of a "Letter of Confra-"ternity" is bound up with a 14th century MS. (Bodleian, Rawl. c. 72). At the beginning of the volume is another mutilated letter of the same character, commencing thus, "Frater Stephanus Fratrum ordinis "beati . . . . . dilecto nobis in Christo domino "Willelmo . . . ," but this is not certainly of Franciscan origin.

A "Letter of Confraternity" was exhibited to the Society of Antiquaries in 1794; one is translated and another referred to in the "Collectanea Anglo-Minoritica[1];" a translation of a fourth is printed by Kirkpatrick.[2]

The present specimen is in a 15th century hand, and is written on a slip of parchment four inches wide. It has been cut down to the size of the manuscript (a *Speculum Peccatorum*) to which it serves as a fly-leaf, and thus unhappily little more than half of each line of this rare and curious document remains.

The restoration[3] now offered may be viewed as not entirely conjectural, the printed examples giving a clue to the general import of the letter.

Dilectæ sibi in Christo, dominæ Beatrici Ros,[4] Frater * * * , *Fratrum Minorum in Anglia minister et* servus, cum orationum suffragio salutari om*nium fra-*

[1] pp. 196 and 225.

[2] Hist. of Relig. Orders in Norwich (1725), p. 124.

[3] The words inserted to complete the sense are printed in italics.

[4] The name has clearly not been written in a blank space left in a form. The same may be said respecting the name in the other fragment quoted above.

trum suorum salutem in Domino. Quæ geritis ob Dei reverentiam ut accepi affectu *sinceræ caritatis, ita fautricem dignum* fore credens piis ipsam beneficiorum spiritualium vicissitudinibus *partem habere, te ad Sancti Francisci, Sanctæ* Claræ, Sancti Damiani, ac Minorissarum beneficia in vita *recipio, in omnibus actis bonis participationem* tribuendo, quæ per fratres nostros et sorores dictorum ordinum *operari dignabit divina clementia Salvatoris.* Datum Londoniæ, xx[a] die mensis Aprilis, anno Domini . . . . . .

II.

[Bull[1] of Pope Pius II., dated 1463, granting permission to the Vicar General of the Ultramontane Province of Observant Franciscans to erect three or four Friaries in Scotland, and to receive under the stricter rule two or three Scotch houses of Conventuals.]

1463. June 9, Rome. Pius episcopus, servus servorum Dei, dilecto filio vicario generali ordinis Minorum de observantia regulari Ultramontano salutem et Apostolicam benedictionem.

Intelleximus te nuper, ob devotionem carissimæ in Christo filiæ nostræ Mariæ Reginæ Scotiæ illustris, et populi illius, ad requisitionem quorundam mercatorum, tuos fratres, causa prædicandi, ad ipsum regnum misisse, in quo nulla domus observantiæ tui ordinis constructa est, cum tamen et hoc summe utile videretur et populo gratum et acceptum. Nos igitur, qui omnium salutem desideramus, per præsentes concedimus tibi ac tuo pro tempore successori facultatem in dicto regno erigendi, fundandi, et ædificandi, pariter et recipiendi, tres aut quatuor domos, si inveneris qui gratiose ad hujusmodi fundationem et erectionem se offerant; ac etiam recipiendi duas aut tres domos conventualium tui ordinis, ubi sanior pars aut major consenserit, de

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[1] British Museum, Add. Charters, No. 1247.

consensu tamen ordinariorum. Et insuper per præsentes concedimus quod fratres in dictis domibus ædificandis et recipiendis sub observantia pro tempore commorantes uti et gaudere possint et valeant omnibus et singulis gratiis et privilegiis ac indulgentiis tuo ordini, aut etiam tuæ familiæ, concessis et concedendis, non obstantibus constitutionibus et ordinationibus Apostolicis cæterisque contrariis quibuscumque.

Data Romæ apud Sanctum Petrum, anno Incarnationis Dominicæ millesimo quadringentesimo sexagesimo tertio, quinto Idus Junii, Pontificatus nostri anno quinto.

III.

[From Harleian MS. 433. "*Grants, Warrants, and "other Instruments temp. Edward V. and Richard III.*"]

Concessiones factæ per Regem R. a xxviii°. die Junii anno regni sui primo usque . . .

(1.) Gardiano et conventui Fratrum Minorum Oxoniæ quinquaginta marcas percipiendas annuatim ad scaccarium quamdiu nobis placuerit, etc. (*fo.* 25. *b.*)

(2.) To Frere Thomas Jonys of the Freres Minors of Worcestre the medowe called Digley lieng under the Castelle ther during the kinges pleasur without any thing therfore yelding etc. (*fo.* 28.)

(3.) To the Wardene and Convent of Friers Minors in the Vniversite of Cambrige an annuyte of xxv. marcs to be perceived yerely at the kings Estchequier, etc, (*fo.* 31.)

(4.) To the Wardene of the Grey Friers of Wynchestre the kinges halfendele of the lordship of Pyrye nighe Wynchestre with alle thinges therunto belonging, with the mylne under the Castelle of Wynchestre during the nonne age of the erle of Warrewyk, paying therfore yerely to the king sex poundes sterlinges at the fest Seint John Baptist and Cristynmesse. (*fo.* 33. *b.*)

(5.) The Warden and his brethren of Frere Mynors of Seint Fraunceys ordre in your Citie of Worcestre of your Fundacion haue vi^{li} of the moyte of the manor of Pyry of the kinges gift in almoux. (*fo.* 92.)

Certaine thinges that passe by the Kinges Signet from the iiiith day of Juylle the furst of K. R. the iii^{d}.

(1.) Friers of Dorchestre.—Ric. etc. To our welbeloued The Wardeyne and his brethern of the Frier Minors of our towne of Dorchestre of our fundacion greting. Where as the Hospitalle of Seint John Baptist within the same towne late occupied by Sir Hille prest now for certain lawfulle causes belongeth to our disposicioun, We of our grace especialle, and to the intent that rather we may be partiners of your dayly suffrages and prayers, be content and pleased and by these our lettres yeve you fulle power and auctorite to haue the rule and gouernaunce of the said hospitalle, and ther to ministre dyvine seruice according to the constitucions of the same, and also to gadre, levie, and receive to your propre vse aswele alle suche arrearages and rentes as resteth vnpaied, and also alle thissues, proffites, and reuenues that shalle growe and come of the said hospitalle from tyme to tyme tille from vs ye shalle haue other wise in comaundement. Willing and straitly and straitly [1] charging alle maner our officers, true liegemen and subgiettes these our lettres hering or seing to suffre you thus to doo in every behalue without any let or disturbaunce to the contrarie, opon peyne of our greuouse displeasure and the lawfulle perille that therupon may ensue. Yiven, etc., the ixth day of December, A^{o} primo. (*fo.* 131.)

(2.) Friers of Dorchestre.—A comission to the Receivors, tenauntes and other occupiers of the manors of Litille Curchelle, Chidiok and Chawndelle Haddone

[1] *Sic* MS.

in the Countie of Dorset to content and pay yerely to the Wardeyne and Conuent of the Friers Minors of Dorchestre according to this dirxone made: out of the said manor of Litille Churchelle xl. s.; out of Chidiok xx. s.; out Chawndelle Haddone xx. s. Yeuen the iiiith day of Marche, A^{o} primo. (*fo.* 164. *b.*)

(3.) Susters of Denney.—A warrant to Maister Edmond Chaderton to delyuere vnto Thabbas and Susters enclosed Minoresse in the monasterie of Denney their lettres patentes of Ratificacion of theire grauntes. Yeuen at Westminster the xiith day of Feuvier, A^{o} ii^{do}.

IV.

[The following account of a dispute in the year 1257 between the Minorites and the Monks of Bury St. Edmunds is taken from the Harleian MS. No. 638 (*Registrum Werketone*) which formerly belonged to the great Benedictine Abbey in that town. The text is very corrupt.]

Narratio quœdam de processu contra Fratres Minores, qualiter expulsi erant de villa Sancti Edmundi.

A merito igitur . . . . . .[1] pia fidelium devotione extat venerandus, qui sicut in cœlesti coram supercœlesti Ierarchia una cum aurea . . . . . emanatione supercœlestis in Ierarchia subcœlesti multigena meritorum venustate prærogativa. Nam peccatoribus indulgentiam impetrat valetudinariis, et quamvis molestia gravatis incolumitatem procurat; naufragos de vita desperatos ad portum prospere transvehit; insectatos ab hostibus aut insidiis appetitos [custodit]; et [a] quocunque nefando[2] ad suum asylum confluen-

[1] The first of three blank spaces. From these and the numerous mistakes it would seem that the present MS. is a copy from a scarcely legible original. It is in a 15th century hand.

[2] *et quoscunque nefandos*, MS.

tibus sinum regiæ clementiæ pandit, et [eos] ab omni hostium incursione secure protegit et defendit; et veluti ad suæ tutelæ patrocinia pie suspirantibus,[1] quacunque calamitatis energia desolatis,[2] de regiæ liberalitatis clementia munimen protectionis impendit, sic suam libertatem regali munificentia, necnon auctoritate Apostolica sancitam,[3] pertinaci temeritate irrumpentes, ac sua jura contorto valgio subsannantes, districta justitiæ animadversione a suæ dominationis imperio . . . . et propellit.

Quare rei evidentia celebri fama quaquaversum diffusa admodum est perspicuum, sane cum religiosi ac venerabiles viri, Fratres scilicet Minores, municipio beati Martyris locum mansionarium, contra indulta monachis ibidem commorantibus privilegia, diutino astu obtinere invigilassent, et effectum sui propositi, adhibitis multimodis cautelis, assequi minime valerent, denique intensiori supercilii bile incalescentes, a domino Papa Alexandro[4] iiii^to^ quoddam privilegium juxta ipsius nominis etymologiam, cumulato "non obstante" multipliciter vallatum, exactisssima instantia nacti sunt, ut si videlicet ex pia fidelium collatione in præfata beati Martyris metropoli fundus eis concederetur, irrequisita abbatis et dictorum monachorum convenientia, eundem locum de indulgentia Sedis Apostolicæ ad inhabitandum et ædificandum ingrederentur. Qua siquidem auctoritate magnifice freti, in cujusdam municipis prædium, a boreali civitatis climate situm, circumventa[5] possessoris religione, anno Domini M^o^CC^mo^ l^o^vii^o^, x^o^ kalendas Julii, clanculo se ingesserunt.[6] Ubi moræ impatientes ac simultatis suæ molimina propalari formidantes, cœtu fratrum celeriter aggregato, sub furvo noctis gallicinio, dum adhuc silerent omnia, in loco

[1] *suspirantes*, MS.
[2] *desolatos*, MS.
[3] *sanctitam*, MS.
[4] See the Bull of Alexander [IV.], p. 272, printed from the original in Lambeth Palace Library.
[5] *circumiventa*, MS.
[6] *ingresserunt*, MS.

non sanctificato, immo divinis mysteriis tractandis inhonestissimo,[1] applicato super fœdissimam arcam altari portabili,[2] missarum solempnia celebrare præsumpserunt. Quorum inopinata intrusio ut monachis [et] ipsius civitatis præcipuis dominis palam innotuit, inæstimabili consternatione percelluntur, universi arbitrantes se delusos, suis quoque privilegiis irreparabile præjudicium imminere, eoque lacrimabilius ingemiscentes quia, orbata ecclesia[3] per decessum bonæ memoriæ Edmundi abbatis, omnimodo pastoris consilio et auxilio funditus destituebantur. Quamobrem officiales monasterii, suam libertatem magnopere zelantes, fratres memoratos in dicto prædio pariter adunatos super clandestino[4] temeritatis ausu modeste arguunt, monentes efficaciter quatinus a loco suæ jurisdictionis contra privilegia ecclesiæ beati Martyris fraudulenter occupato recedant quanto ocius.

Fratres autem, papali testudine undique se munientes, et facta sufficienti admonitione, nullatenus eliminari ultro volentes, accreta[5] monachorum clientela, mox diruto solotenus idoleo in quo celebraverunt cum adjacentibus ædificiis, omnes insimul, sine violentiæ injuria, etsi non absque ignominia, digrediuntur extorres.

Sed religio ubi Christus cubat in meridie, ubi sunt ei deliciæ caput suum reclinare? Vulpes habent foveas et volucres cœli nidos. Et quorum facies extat ut euntis in Jerusalem, ad pacem quæ exsuperat omnem sensum, intermissa patrisfamilias agricultura, respicientes retro, cum Pharaone Israelitas suos insequuntur Egyptum fugientes.[6]

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[1] *inhonestimo*, MS.
[2] *portatile* MS.
[3] *quæ orbata ecclesiæ*, MS.
[4] *clamdesticio*, MS.
[5] *accereta*, MS.
[6] Thus in MS. A structureless congeries of Scriptural quotations.

Nempe prælibati fratres quibus uti Apostolorum sequacibus committitur[1] [præceptum, quod est][2] absurdissimum quæcunque sibi ablata repetere, asserente Magistro veritatis, "Qui aufert quæ tua sunt, ne repetas," videlicet cum strepitu judiciali et cum scandalo proximi, "Væ[3] "enim mundo a scandalis," sui, inquam, divinissimi status immemores, fantasticata mentis acie, omni Romipeta perniciores, indilate curiam ademunt, contra monachos actionem injuriarum deponunt. Cum secundum leges non videtur injuriam facere qui jure suo utitur, et quamvis deceptis et non decipientibus jura subveniant, in omnibus tamen exauditi pro suæ religionis reverentia, in tantum Romani[4] Pontificis animum contra monachos instigabant, ut Papa, invective rescribens monachis, eos "filios inobedientiæ, immo hære-"ticos et apostatas," denominaret.

Insuper importune insistentibus fratribus, scribens domino Cantuariæ et decano Lyncolniæ quatinus, non obstante aliquo privilegio seu appellationis remedio, dictos fratres in corporalem possessionem alterius areæ infra burgum Sancti Edmundi in parte occidentali eis ad inhabitandum concessæ, auctoritate Apostolica, introducerent. Cumque præfati executores, videlicet Cantuariæ pro Commissario Thesaurarius, scilicet Herefordensis Decanus, personaliter ad exequendum mandatum sibi injunctum ad Sanctum Edmundum accessissent, et ingressi capitulum blandis suasionibus monachos ad suscipiendum fratres frustra conerentur, ac deinde in parochiali ecclesia Beatæ Mariæ sedentes pro tribunali, comparentibus in judicio partibus, post longas altercationes, auditis hinc inde propositis, in favorem fratrum negotium maturantes, prædictam aream adierunt festinanter. Quo assistentes, Decanus,

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[1] *cominicitur*, MS.

[2] Some words to this effect seem wanting to complete the sense.

[3] *Vei*, MS.

[4] *Romanæ*, MS.

evulso statim de terra brevi surculo, fratres in eadem area et auctoritate delegata investivit. Sed monachi qui impræsentiarum aderant[1] non segniter agentes contra hujusmodi investituram, incontinenter appellaverunt. Quinimmo opponentes se viritim pro jure suo tam ipsos delegatos quam fratrum conventiculum vix manibus innocentes[2] instanter abigerunt. Igitur fratres a mœniis beati Martyris iterato proscripti, nova molientes versutiæ argumenta, instar hydræ sibi reformantis capita, monachos gravibus laboribus attritos ac sumptuosis expensis aporiatos coram diversis judicibus convenire et ad loca remotissima, beato Francisco in conclavi forsan repausante, in jus vocari fecerunt. Et cum plurimis dierum interstitiis altercatum esset inter partes, et fratres jactura causæ suæ affici formidantes, spreta judicum suorum jurisdictione, ad regium suppedium se conferrent, judices eremodicium contrahere non morantes monachos ab observatione judicii absolutos fore decreverunt. Rex autem, videlicet Henricus tertius, utpote vir pietatis, obsequiis passim intendens crebris fratrum supplicationibus, geniculationibus quoque assiduis obnixius interpellatus, directis ad capitulum Sancti Edmundi suis apicibus, abbati et conventui pro dictis fratribus regiæ dignationis intentas porrexit preces. Regina insuper et dominus Edwardus, regis primogenitus, et quamplures Angliæ magnates, tum precibus blandimentorum quoque involutis, tum etiam litteris comminatoriis, ut monachi in gratiam fratres admitterent vehementer instabant.

Sed beati Edmundi pusillus grex pro suæ[3] libertatis tuitione, ut mons stans immobilis, nec terrore concutitur, nec blandimento seducitur. Denique rex, secretis fratrum suggestionibus, aliorum instructu, et præcipue jugalis suæ importunitate subactus, destinato in manu forti ad Sanctum Edmundum suo justiciario, absque

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[1] *adherant*, MS.
[2] An legendum *innocentibus?*
[3] *sui*, MS.

ullo beati Martyris delectu, supradictos fratres, scilicet Minores, in possessionem areæ prænominatæ regali potentia mandavit induci, anno Domini videlicet M°CC^mo lvi^to,[1] vigilia scilicet Translationis Sancti Edmundi. Quo in loco fratres quamplurima competentia religioni suæ construentes ædificia, monachis invitis, et contra principis tyrannidem mutire non audentibus, sex et amplius annorum curricula contraxerunt. Et quia præscriptione longi temporis eliditur actio illius, qui deses est in petendo jus suum, lex persequitur desides. Odiosi itaque sunt desides et sui juris contemptores, qui perpetua taciturnitate actiones suas extingui patiuntur. Ideo quoque defuncto Alexandro Papa, qui fratrum extiterat currus et auriga, et substituto felicis recordationis Papa Urbano iiii^to, diriguntur ex parte monachorum celeres nuntii ad curiam, qui domino Apostolico derogationem privilegiis monasterii beati Edmundi illatam, prætextu supradictæ literæ a prædecessore suo Fratribus Minoribus concessæ, talia damna et gravamina seriatim exposuerunt. Quibus auditis, protestatus est dominus Papa, etsi non habeat imperium per imparem, non decere illam divinissimam Sedem decreta et sancita[2] suorum prædecessorum absque ardua et rationabili causa, et de fratrum consensu, in irritum revocare. Et quia Apostolicæ Sedi astruxit fore contraria, per operis effectum judicavit non agenda, nam[3] præfatis nuntiis exactissime ad pedes suæ sanctitatis negotium prosequentibus, factum sui antecessoris revocavit de plano, mandans in virtute obedientiæ Provinciali et aliis Fratribus Minoribus in Anglia commorantibus quatinus, non obstante aliqua impetratione a prædecessore suo contra privilegia monachorum Sancti Edmundi martyris obtenta, a loco, quem tam illicite occupaverunt, dirutis ædificiis omnibus, incunctanter recederent. Fratres autem mandato Apostolico humiliter obtemperantes, et

[1] 1257?

[2] *sanctita*, MS.

[3] An legendum *tamen*?

præsumptione sua resipiscentes, directis vice suæ universitatis ad capitulum monachorum ob pacis reformationem quibusdam discretis fratribus, in præsentia domini abbatis et totius conventus, prænominato loco et omni juri suo totaliter renuntiaverunt. Et condonatis in spiritu Christi hinc inde offensis, in osculo pacis a monachis admissi, refusionem sumptuum et expensarum una cum damnis et interesse, pietatis intuitu remitti orationumque suffragiis imprecati sunt compensari. Sed mira Dei dispensatione actum est ut quemadmodum in vigilia Translationis beati Martyris præfati loci adepti sunt ingressum, ita in vigilia passionis ejusdem penitus eundem abdicarunt; et veluti in die translationis tripudiabant de obtento, sic in die passionis ejusdem, fundo cum ædificiis relicto, ordinata quoque processione, omnes pariter egressi ad basilicam Sancti Regis venerunt palam, in conspectu cleri et populi protestantes se memoratum locum injuste et contra libertatem et privilegia monachorum quotannis inhabitasse, et itidem se ad illum vel ad alium quatuor limitibus comprehensum nolle redire inperpetuum. Et licet fratrum instantiæ, veluti bonæ fidei possessores, pro sua re publica resultarent, monachos[1] tamen vulgaribus susurriis [insequuntur], uti Judæi recusantes, quo, uti Samaritana[2] detestatione, fratrum viciniæ extiterunt pernotabiles. Unde ut liquido omnibus claresceret non religionis execrationem[3] sed justitiæ evictionem[4] fomitem contentionis ministrasse, dicti Abbas et conventus, ex dono gratuito, locum ad inhabitandum in possessione monasterii extra septa suæ jurisdictionis memoratis fratribus favorabiliter concesserunt. Qui siquidem locus, venustis ædificiis opulenter redimitus, jam efficitur ædus sacrorum, qui prius extiterat pascua animalium insensatorum; et ubi ante pascebantur bruta animalia,

[1] *monachi*, MS.
[2] *Samaritanis*, MS. The passage is very corrupt.
[3] *execratio*, MS.
[4] *evictio*, MS.

nunc fideles animæ verbi divini reficiuntur alimonia. Per omnia benedictus Deus, cui incomprehensibili dispensatione omnia cooperantur in bonum iis, qui secundum propositum vocati sunt sancti. Acta autem sunt ista, et ne posteros lateat in scriptis redacta, anno Domini M°cc^mo lxiii°, xii^mo kalendas Decembris.

V.

[The document which follows is printed from the original in the Lambeth Palace Library (Tenison MSS. No. 643, 15). It is without date, but the evidence derivable from the preceding account of the dispute between the monks and friars of Bury St. Edmund's leaves little doubt that it was issued by the Pope, Alexander IV., there mentioned. The appearance of the Bull itself confirms the inference as to its date.]

Alexander episcopus, servus servorum Dei, dilectis filiis ministro provinciali et fratribus ordinis Minorum de Anglia salutem et Apostolicam benedictionem.

Intellecto dudum ex insinuatione vestra quod dilecti filii conventus monasterii Sancti Edmundi ordinis sancti Benedicti, Norwicensis diœcesis, vobis, super quodam fundo vestro ordini ex cujusdam nobilis liberalitate in villa Sancti Edmundi concesso, diversas et enormes injurias irrogarant, nos ad instantiam vestram super injuriis hujusmodi ad certos indices, sub certa forma, in favorem vestrum direxisse meminimus scripta nostra. Licet igitur ordinem vestrum, ex eo potissime quod olim, dum in minori essemus officio constituti, curæ nostræ fuit ab Apostolica Sede commissus, caritate præcipua diligamus, et vos tanquam prædilectos et singulares filios intra mentis ubera carius amplexemur, licet etiam favoris Apostolici sinum vobis et in hoc et in aliis quæ ipsius vestri ordinis incrementa respiciunt,

manu munifica duxerimus explicandum, nostræ tamen intentionis extitit et existit sic ad vestrum commodum hujusmodi vobis exhibere favorem quod in aliorum præjudicium minime convertatur, quia quanto sinceriori vos affectu prosequimur, tanto ardentius cupimus vos ea semper agere per quæ famæ vestræ præservetur integritas, et status vestri ordinis firmius et solidius roboretur. Cum itaque ille, quo vos in Christo complectimur, caritatis zelus id egerit, ut super his præsens ad vos pagina emanaret, universitatem vestram monemus, rogamus, et hortamur attente, per Apostolica vobis scripta, mandantes quatenus maturitatem debitam erga præfatum monasterium, præsertim cum sit Romanæ ecclesiæ speciale, ac propter hoc ipsius jura teneamur ex Apostolatus officio specialius defensare, in hujusmodi negotio conservare curetis, ab ipsius monasterii molestiis et injuriis, sicut vos decet, penitus abstinendo, nihilque contra privilegia indulta, libertates et immunitates ac jura ipsius monasterii attemptando, ita quod scandala, quæ prædicti occasione negotii orta jam in illis partibus esse dicuntur, sopiantur; omnino murmurantium clamores queruli conticescent; et detrahentium vobis linguæ mordaces taciturnitatis nexibus vinciantur; ac in vobis, tamquam virtutum limpido speculo, grex dominicus salubriter dirigatur. Nos quoque, vestrorum laudabilium operum odore percepto, multa exinde in Domino perfusi lætitia, dulcia Sedis Apostolicæ ubera, quæ copiose hactenus in multorum beneficiorum perceptione suxistis, vobis, vestris exigentibus meritis, affectuosius porrigamus. Data Viterbii, v. Idus Novembris, Pontificatus nostri anno tertio.[1]

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[1] 9 November 1257, if the 3rd year of Alexander IV. See date of establishment of the Franciscans in Bury St. Edmund's, on p. 268.

VI.

[From Harleian MS. 1900. An extract from John de Trevisa's translation of the "*Sermo domini "Archiepiscopi Armacani*" (Richard Fitz Ralph) delivered before the Pope at Avignon in 1357.)

Incipit Sermo domini Archiepiscopi Armacani :—

Demeþ nouȝt by þe face but riȝtful doom ȝe deme, John 8° c° :—Holy fader, in þe bygynnynge of my sermone ich make a protestacioun, that it is nouȝt myn entent to afferme, to say, noþer to holde, eny þinge that is contrarie to Cristen feiþ, oþer to Cristen lore. Also þat it is nouȝt myn entent to counsaile noþer axe destruccioun and vndoynge of þe ordres of beggers that beþ approued by holy chirche and confermed of popes, but Y schal make euidente and consaile that þese ordres schulde be brouȝt to þe clennesse of her first ordinaunce, and ich am alwey redy to þe correccioun of ȝoure holynesse. And for to descende anoon to my mater, lo, holy fader, ich came in a tyme to London for certeyn nedes of my chirche of Armacan, and fonde there wise doctors stryue vppon þe beggerie and beggynge of þe Lord oure Saueoure, and ofte ich was prayed to preche to the peple, and ich preched seuen sermones oþer eiȝte to the peple in her owne tonge, wiþ the protestacioun þat ich haue seide, and tolde þere nyne conclusiouns. For þese conclusiouns, and oþere þingis that ich þere seide, freres þouȝ hit turne hem to a jape, appelide to þis court.

Þe first conclusioun was þis :—Oure Lord Jesus in his conuersacioun of manhed alwey was pore, nouȝt for he wolde and loued pouerte by cause of hit silf.

Þe secunde conclusioun is þis:—Oure Lorde Jesus neuer beggide willfulliche.

Þe þridde conclusioun:—Crist neuer tauȝt wilfulliche to begge.

Þe ferþe conclusioun was þis:—Oure Lorde Jesus tauȝte þat no man schuld wilfulliche begge.

Þe fifþe conclusioun was þis:—No man may redilich and holiliche wilful beggynge vppon hym take euermore to holde.

Þe sixte conclusioun was þis:—hit is nouȝt of the reule of freres menores wilful begginge to kepe and holde.

Þe vii. conclusioun in that mater was þis:—þe ferþe pope Alisaundres bille that dampneþ þe libel of maistres wiþseiþ noon of þe forseide conclusiouns.

Þe viii. conclusioun, and the first in mater of priuyleges was þis:—for parischons of eny chirch to schryue hem wiþ exclusioun of oþer places þe parische chirche is more worþi to be chosen þan oratory oþer chirche of freres.

Þe ix. conclusioun, and þe secunde in þis mater is þis:—for parischons of eny chirche to schryue hem onlich to oon persone, þe ordinarye persone is more worþi to be chosen þan eny freres persone.

VII.

[A few stanzas from one of the discreditable songs contained in a fourteenth century Franciscan MS. (Harl. 913) will suffice to show the character of the whole. Profanity and ribaldry are rife in this singular little volume, and specimens of both are grotesquely mixed up with serious and devotional extracts. Gram-

mar has been set aside in favour of rhyme and rhythm in these scarcely intelligible stanzas, which are printed solely as a specimen of what a degenerate Franciscan could permit himself to write and sing.]

Quondam fuit factus festus,
Et vocatus ad comestus
Abbas, Prior de Glowcestrus,
Cum totus familia.

Abbas ire sede sursum
Et prioris juxta ipsum.
Ego semper stavi [1] dorsum
Inter rascalilia.

* * *

Abbas bibit ad Prioris.
Date vinum ad majoris.
Possit esse de Minoris
Si se habet gratia.

Non est bonum sic potare
Et conventus nihil dare,
Quia volunt nos clamare
Durum in capitula.

* * *

Abbas vomit, et Prioris
Vomis cadit super floris,
Ego pauper steti foris,
Et non sum lætitia.

Rumor venit ad Antistis,
Quod Abbatis fecit istis.
Totum monstrat ad ministris
Quod fecit convivia.

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[1] *Sic* in MS., but for comic effect, like other perversions of grammar throughout the song.

Hoc est meum consulatis,
Quod utrumque deponatis
Et Prioris et Abbatis
Ad sua piloria.

Per hoc erit castigatis,
Omnis noster subjugatis,
Prior, clerus, et Abbatis,
Ne plus potent nimia.

Absit, dicit altus clerus,
Quia bibit purum merus
Quod punitur tam severus
Per nostra consortia.

Esset enim hic riotus,
Quod pro stultus horum potus
Sustineret clerus totus
Pudor et scandalia.

* * *

VIII.

(*Close Roll*, 13 *Hen.* III. *m.* 12.)

[This is probably the earliest original record respecting the Franciscans now extant. There are three entries of a similar character in the Roll for the next year.[1]]

Mandatum est Willelmo de Coigneres, ballivo forestæ Windlesoræ, quod habere faciat Willelmo de Millers, constabulario Windlesoræ, ad opus Fratrum Minorum Londoniæ, unam quercum ad maeremium in foresta de Wyndlesora, de dono Regis, ad ædificia domorum suarum. Teste, &c.

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[1] Sarum, m. 13; Nottingham, m. 14; Stamford, m. 18. Entries casually noticed in the Rolls for the 45th year (m. 10) and the 51st (Oxford, m. 4, and Salop, m. 2) are also grants of oaks.

IX.

(Close Roll, 24 Edw. III., pt. 1., m. 6.)

Littera directa Ministro Generali Fratrum de ordine Minorum.

Rex dilecto sibi in Christo ministro generali Fratrum de ordine Minorum salutem.

Scitur publice et, ut credimus, vos non latet qualiter dilecta consanguinea nostra Maria de Sancto Paulo, comitissa Pembrochæ, exilitati domus sororum de Waterbeche ordinis vestri pie compatiens, manerium de Deneye de licentia nostra pro uberiori sustentatione dictarum sororum suis sumptibus adquisivit, sed ad instantem supplicationem tam dictarum sororum quam fratrum ipsius ordinis affirmantium dictum manerium de Deneye esse pro mora dictarum sororum, ex causis variis, aptiorem, mutavit propositum, et post diffusos tractatus, cum unanimi consensu tam dictarum sororum quam ministri provincialis et fratrum seniorum ac majorum ordinis in eadem provincia degentium domum novam, in qua dictæ sorores et plures numero possunt commodius commorari, erexit, et ibidem ecclesiam aptæ pulchritudinis ac domos et alia necessaria sumptuose construxit; et subsequenter Abbatissa dictæ domus de Waterbeche cum majori parte sororum suarum, paucis sororibus ibidem ad tempus relictis quousque de eodem loco de Waterbeche, qui tunc de patronatu suo ut de feodo non fuerat, poterit provideri, ad domum de Deneye se transtulit, reverenter injungens sororibus sic relictis ut ad tempus starent ibidem sub obedientia sua et observantia regulari; sed post paululum dictæ sorores, nescimus quo spiritu, Abbatissæ suæ rebellionis calcaneum erigentes, eidem parere contemptibiliter renuerunt, et abbatissam aliam ac sorores plures alias de facto temere elegerunt, dicentes quod de loco illo nul-

latenus recedere proponebant, nonnullis fratribus illius ordinis eis faventibus et suum voluntarie defendentibus errorem in hac parte; propter quæ inter domos prædictas gravis fuit scandalorum et litium materia suscitata, in grave ipsius ordinis scandalum et derisum. Cumque dicta domina advocationem dictæ domus de Waterbeche ut de ea liberius posset disponere impetrasset, ac sibi per sorores dimissas in eadem domo fuisset, contra ea quæ prius concordata fuerant, nihilominus contradictum, rescriptum super his a Sede Apostolica ex certa scientia domini summi Pontificis impetravit, quibus in capitulo vestro provinciali publicatis, et super his habito consilio de deliberatione saniori, quia causa dictarum sororum dimissarum injusta fuerat reputata, inhibitum fuit per dictum capitulum singulis fratribus dictæ provinciæ sub certis pœnis ne dictis sororibus in causa prædicta præstarent de cætero consilium aut juvamen. Abbatissa vero de Deneye intelligens hoc quasi ex diffinitione capituli processisse, dictas sorores sic dimissas cum temere superelectis ut ad domum de Deneye cito declinarent, ibidem sub ejus obedientia et observatione regulari moraturæ, districte moneri fecit; quod ipsæ, de quo gaudemus, fecerunt, ut dicitur, humiliter et devote. Quamobrem devotionem vestram attente rogamus quatenus in gratæ reducentes considerationis examine gratitudinem et gratiam per dictam comitissam ordini vestræ factam, et qualiter ad supplicationem ordinis dicta translatio facta fuit, velitis pro conservatione honoris vestri ordinis ac vitandis scandalis et dedignationibus plurimis, quæ sunt ex contrario verisimiliter proventura, rebellionem damnare prædictam, et processum ipsius Abbatissæ de Deneye factum in hac parte ex certa scientia confirmare, et ulterius ordinare ut fratres ipsius ordinis, secundum numerum et modum in Apostolicis litteris designatum, in dicta domo de Waterbeche residere compellantur, qui de bonis dictæ

domus de Deneye victum recipiant et vestitum, et hoc sicut ordini vestræ favorem nostrum regium appetitis, petimus faciatis. Data in palatio nostro Westmonasterii, xv. die Junii.

X.

[The following small selection of Inquisitions "*ad quod damnum*" contains, it is believed, earlier traces of several convents than are to be found in the Patent Rolls. In a few cases, Gloucester and Stamford for example, the latter apparently contain no entry whatever respecting the Franciscan houses.[1]

These documents are, of course, no evidence whatever of actual grants. These appear on the Patent Rolls. In cases, however, in which from various causes the proposed grant has not taken effect, as possibly in the instances above cited, these inquisitions may be of considerable value.[2]]

Nottingham.

(*Inquis. ad quod damnum*, 4 *Edward I.*, *No.* 104.)

Writ :—

Edwardus, Dei gratia rex Angliæ, dominus Hiberniæ et dux Aquitaniæ, vicecomiti Notinghamiæ salutem.

Præcipimus tibi quod per sacramentum proborum et legalium hominum villæ Notinghamiæ, per quos rei veritas melius sciri poterit, diligenter inquiras utrum esset ad damnum nostrum vel ad nocumentum villæ prædictæ si venellam illam contiguam muro clausi Fratrum Minorum Notinghamiæ obstrui faciamus nec ne; et si sit ad damnum nostrum vel ad nocumentum villæ prædictæ, ad quod damnum, et ad quod nocu-

[1] The index to the "Calendarium Rotulorum Patentium," 1802, has here been relied on.

[2] The accounts of the Friaries in the "Monasticon" are singularly meagre and unsatisfactory.

mentum. Et inquisitionem inde distincte et aperte factam nobis, sub sigillo tuo et sigillis eorum per quos facta fuerit, sine dilatione mittas et hoc breve. Teste me ipso apud Westmonasterium, xxii. die Octobris, anno regni nostri quarto.[1]

Inquisition :—

Inquisitio facta utrum esset ad damnum domini regis vel ad nocumentum villæ de Notingham si dominus rex obstrui faciat venellam illam contiguam muro clausi Fratrum Minorum Notinghamiæ necne, et si sit ad damnum domini regis vel ad nocumentum villæ prædictæ, ad quod damnum, et ad quod nocumentum, Per Johannem le Paumer[2] de Notingham, Robertum le Flammang de eadem, Hugonem le Flammang, Laurentium Ingram, Johannem le Flammang, Radulphum de Boston, Johannem de Lenton, Robertum le Tanur, Michaelem aurifabrum, Hugonem le Vilers, Rogerum de Landeford, et Willelmum le Hunt juratos. Qui dicunt super sacramentum suum, quod si venella contigua[3] muro clausi Fratrum Minorum Notinghamiæ obstruatur, non est ad damnum domini regis neque ad nocumentum villæ de Notingham. In cujus rei testimonium prædicti jurati præsenti inquisitioni sigilla sua apposuerunt.

Northampton.

[*Inq. ad quod damnum*, 6 *Edw. I.*, *No.* 61. *b.* (*writ*).]

Edwardus, Dei gratia rex Angliæ, dominus Hiberniæ, et dux Aquitaniæ, vicecomiti Northamptoniæ salutem. Præcipimus tibi quod in propria persona tua attendas ad quendam fontem in campo de Thorp juxta North-

[1] The writ and inquisition are printed together in two instances only. In the remaining cases a preference has sometimes been given to the former, sometimes to the latter.

[2] The names of jurors have been omitted in printing the later documents.

[3] *continguam*, MS.

amptonam, et per sacramentum proborum et legalium hominum, per quos rei veritas melius sciri poterit, diligenter inquiras, si concedere possimus quod Fratres Minores Northamptoniæ caput fontis prædicti obstruere et cooperire, et cursum ejusdem fontis per conductum ducere possint usque domum suam prædictam sine nocumento seu gravi damno hominum partium prædictarum, necne. Et si inveneris quod illud sine gravi damno seu nocumento concedere poterimus, tunc fratres illos fontem prædictum cooperire et aquæ cursum ejusdem usque domum suam prædictam ducere permittas; et si sit ad grave damnum et nocumentum hominum partium prædictarum, ad quod damnum et quod nocumentum, et qualiter, et quomodo. Et inquisitionem inde distincte et aperte factam nobis sub sigillo tuo et sigillis[1] eorum per quos facta fuerit sine dilatione mittas et hoc breve. Teste meipso apud Turrim Londoniæ, quarto die Januarii, anno regni nostri sexto.

Colchester.

[*Inq. ad quod damnum*, 6 *Edw. I.*, *No.* 69.]

Writ:—

Edwardus, Dei gratia rex Angliæ, dominus Hiberniæ, et dux Aquitaniæ, dilecto et fideli suo Ricardo de Holebrok, senescallo suo, salutem.

Mandamus vobis quod per sacramentum proborum et legalium hominum de balliva vestra, per quos rei veritas melius sciri poterit, diligenter inquiratis, utrum esset ad damnum vel nocumentum nostrum, seu hominum villæ nostræ Colecestriæ, aut aliorum quorumcunque, seu etiam ad detrimentum muri ejusdem villæ,

[1] *sigillo*, MS.

si concederemus dilectis nobis in Christo Fratribus ordinis Minorum in eadem villa commorantibus, quod ipsi quendam aquæductum a fonte, quem habere se dicunt ex concessione Nicholai de la Warde extra villam prædictam, facere possint infra dominicas terras nostras ibidem per medium muri villæ prædictæ usque ad situm suum proprium in eadem villa, ita quod per conductum illum aqua ducatur a fonte prædicto ad ecclesiam et alias officinas fratrum prædictorum; et si esset ad damnum vel nocumentum nostrum seu villæ prædictæ aut aliorum quorumcunque, tunc ad quod damnum vel quod impedimentum; et utrum fons prædictus sit communis ad aesiamenta singulorum aut separalis fratrum prædictorum, et si nos jus habeamus in fonte illo necne, et si sic, quod jus, et qualiter, et quomodo. Et inquisitionem inde distincte et aperte factam nobis sub sigillo vestro et sigillis eorum per quos facta fuerit, et sine dilatione, mittatis et hoc breve. Teste meipso apud Westmonasterium, xxvii. die Octobris, anno regni nostri sexto.

Inquisition :—

Inquisitio facta apud Colecestriam die Jovis in vigilia Sancti Hillarii, anno regni regis Edwardi septimo, coram domino Ricardo de Holebrok per Rogerum Holebek &c. . . . . Qui dicunt per sacramentum suum, quod si dominus rex concederet fratribus ordinis Minorum apud Colecestriam commorantibus quod ipsi quendam aquæductum a fonte, quem habent ex concessione Nicholai de la Warde extra villam prædictam, ducere possent a fonte prædicta per medium dominicarum terrarum domini regis ibidem ad ecclesiam et ad alias officinas suas, esset ad damnum domini regis in terra arabili sex denariorum, videlicet in longitudine xix. perticarum, pertica sedecim pedes et dimidium continente: item, in prato falcabili ad damnum xii. denariorum, videlicet in longitudine xxi. perticarum: item in pastura separa-

bili ad damnum octo denariorum, videlicet in longitudine xlviii. perticarum.

Summa damni ii.s ii. denariorum. Ita tamen quod fossatum per ipsos faciendum quatuor pedes[1] in latitudine continens reficiant seu adimplent. Dicunt etiam quod si aqua prædicta duceretur sub muro villæ prædictæ, non erit ad damnum ejusdem muri nec villæ prædictæ, dum tamen dicti fratres reficiant seu adimplent illam trenchiam, quam reparare seu emendare poterunt de xii. denariis. Dicunt etiam quod fons prædictus fuit separabilis Nicholai de la Warde, et quod idem Nicholaus prædictum fontem præfatis fratribus dedit, et quod nunc est separabilis ad opus eorundem fratrum. In cujus rei testimonium jurati prædicti sigilla sua præsenti apposuerunt inquisitioni. Data loco, die, et anno supradictis.

Canterbury.

[*Inquis. ad quod damnum*, 7 *Edw I., No.* 51 (*writ*).]

Edwardus, Dei gratia rex Angliæ, dominus Hiberniæ, et dux Aquitaniæ, vicecomiti Kantiæ salutem. Præcipimus tibi quod, assumptis tecum aliquibus discretis et fidelibus nostris, per sacramentum proborum et legalium hominum de villa Cantuariæ, per quos rei veritas melius sciri poterit, diligenter inquiras, utrum esset ad damnum vel nocumentum nostri vel alterius si vicus quidam conterminus areæ Fratrum Minorum Cantuariæ ex parte occidentali obstrueretur, ita quod area sua prædicta per hæc posset includi vel non. Et si ad alicujus damnum vel nocumentum, tunc ad cujus vel quorum damnum, et ad cujusmodi et quantum. Et inquisitionem illam distincte et aperte factam, sub sigillo tuo et sigillis[2] eorum per quos facta fuerit,

[1] *quatuor pedes* repeated in MS. | [2] *sigilla*, MS.

nobis sine dilatione mittas et hoc breve. Teste meipso apud Cantuariam, ix. die Octobris, anno regni nostri septimo.

York.

(*Inquis. ad quod damnum*, 7 *Edw. I.*, *No.* 54.)

Inquisitio facta die Veneris proxima post festum Sanctæ Luciæ virginis, anno regni regis Edwardi octavo, per breve domini regis, coram Ranulpho de Daker vicecomite Eboraci et Johanne Sampson maiore civitatis Eboraci per, &c. . . . . si esset ad damnum domini regis vel nocumentum civitatis Eboraci aut alterius cujuscumque si dominus rex concederet Fratribus Minoribus eadem civitate commorantibus, quod ipsi possint includere vicum illum, qui est inter situm suum et terram Alani Brian in eadem civitate, necne, et quantum tenet in longitudine et latitudine. Qui dicunt per sacramentum suum, quod non esset ad damnum domini regis vel nocumentum ejusdem civitatis nec alterius cujuscumque si includeretur per dictos fratres, et quod vicus ille continet in se in longitudine viginti et tres perticatas et dimidiam, et latitudine decem et octo pedes in aliquo loco, et quindecim pedes in aliquo loco. In cujus rei testimonium præsenti scripto sigilla sua apposuerunt.

Caermarthen.

(*Inquis. ad quod damnum*, 12 *Edw. I.*, *No.* 51.)

Inquisitio facta apud Kermerdyn coram domino Roberto Tybotot, die Mercurii proxima post festum Sancti Barnabæ Apostoli, anno regni regis Edwardi duodecimo, videlicet per Meilerum Vachan, &c. . . . qui dicunt per sacramentum suum, quod non est ad damnum nec nocumentum domini regis nec alicujus

alterius, si dominus rex concedat Fratribus Minoribus de Kermerdyn quandam partem cursus cujusdam aquæ vel cursum totum, quæ currit usque molendinum suum de Kockmille extra villam de Kermedin, et quod non est ad damnum nec nocumentum domini regis nec alicujus alterius, tempore pacis, si dominus rex concedat Fratribus Minoribus de Kermerdin quod possint aquam prædictam divertere, et per conductum usque domum suam ducere, et quod tempore guerræ ad spatium temporis trium orationum dominicarum aquam prædictum in cursu in quo nunc currit quisquis ducere potest, et ita non est ad damnum nec nocumentum domini regis nec alicujus alterius tempore pacis nec tempore guerræ. In cujus rei testimonium, &c.

Gloucester.

(*Inquis. ad quod damnum*, 13 *Edw. I.*, *No.* 62.)

Inquisitio facta die Veneris proxima post festum Sancti Oswaldi regis et martyris, anno regni regis Edwardi tertio decimo, per sacramentum Ranulphi de Putteleye, &c. . . . . utrum sit ad damnum vel præjudicium domini regis aut aliorum si dominus rex concedat Fratribus Minoribus Gloucestriæ quandam placeam contiguam ecclesiæ eorundem fratrum in eadem villa, quam Wentiliana, quondam inclusa Gloucestriæ, aliquando tenuit, habendam eisdem fratribus in puram et perpetuam [eleemosynam]. Qui dicunt super sacramentum suum, quod non est ad damnum nec præjudicium domini regis[1] nec aliorum . . . . . .[2] quod prior Lantoniæ juxta Gloucestriam habet inde duos solidos annui redditus. In cujus rei, &c.

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[1] *domino Regi*, MS.

[2] Words lost through mutilation of MS.

Colchester.

(*Inquis. ad quod damnum*, 13 *Edw. I.*, *No.* 99.)

Inquisitio facta per præceptum domini regis secundum tenorem istius brevis per Oliverum de Colecestria, &c., . . . Qui dicunt per sacramentum suum, quod si dominus rex concedit Fratribus Minoribus Colecestriæ placiam quam petunt, possit esse ad damnum et nocumentum domini regis pro eo quod illa placia adjacet ex una parte castello domini regis Colecestriæ, distans a fossato ejusdem castri per novemdecim perticatas, quæ pertica continet in se sedecim pedes et dimidium, et ex alia parte est contigua muro villæ, et pro eo quod si guerra moveretur in regno Angliæ periculum possit evenire prædicto castro et villatæ Colecestriæ si prædicta placia esset inclusa, eo quod placia illa jacet prope castrum et infra muros villæ, et pro eo quod prædicta placia multum valeret ad sustentationem warnesturæ [1] prædicti castri tempore guerræ. Unde quod damnum domini regis possit evenire nesciunt æstimare. Item dicunt quod placea illa continet in se tres acras et tres rodas terræ, per mensuram perticæ prædictæ, et valet placea per annum domino regi in herbagio novem solidos, et in fructibus castanearum, pomorum, et pirorum in prædicta placea existentium duodecim denarios.

Exeter.

(*Inquis. ad quod damnum*, 20 *Edw. I.*, *No.* 48.)

Inquisitio capta per vicecomitem Devoniæ die Mercurii proxima ante festum Sancti Andreæ Apostoli, anno regni regis Edwardi vicesimo, per sacramentum Willelmi de Breynton, &c. . . . Qui dicunt super sacramentum suum, quod non est ad damnum nec præjudicium

[1] *Sic* for *garnesturæ*.

domini regis nec aliorum si dominus rex concedat Johanni Gerneys, civi Exoniæ, quod ipse quandam aream in suburbio Exoniæ dare possit et assignare Fratribus Minoribus Exoniæ ad inhabitandam et immorandam, habendam et tenendam sibi et successoribus suis in perpetuum. Dicunt etiam quod prædicta area continet in se in toto quatuor acras terræ, de quibus quædam area, quæ continet quinque perticatas in longitudine et duas perticatas in latitudine, tenetur de Matillida de la Heghen reddendo ad Matillidam octo denarios, et hospitali Sancti Johannis Exoniæ tres solidos et octo denarios per annum pro omni servitio, et valet in omnibus exitibus per annum quatuor solidos et quatuor denarios. Et quædam area, quæ continet quindecim perticatas in longitudine et tres perticatas in latitudine, tenetur de persona ecclesiæ Sancti Stephani Exoniæ pro decem et octo denariis eidem reddendis per annum, et faciendo unam sectam ad curiam Exoniensis episcopi in eadem ecclesia Sancti Stephani semel in anno, et valet per annum in omnibus exitibus duos solidos. Et quædam area, quæ continet tres perticatas in longitudine et unam perticatam in latitudine, tenetur de decano et capitulo Exoniæ, reddendo eisdem decano et capitulo duodecim denarios per annum pro omni servitio, et valet per annum duodecim denarios. Et quædam area, quæ continet in longitudine sedecim perticatas, in latitudine sex perticatas, tenetur de prædictis decano et capitulo Exoniæ reddendo eisdem tres solidos per annum pro omni servitio, et valet per annum in omnibus exitibus quatuor solidos. Et quædam area, quæ continet in longitudine sedecim perticatas et in latitudine duas perticatas et dimidiam, tenetur de prædicto decano et capitulo reddendo eisdem duos solidos pro omni servitio, et valet per annum tres solidos. Et quædam area, quæ continet in longitudine viginti perticatas et in latitudine duas perticatas, tenetur de

prædictis decano et capitulo reddendo eisdem decem et octo denarios, et Jordano de la Lane decem et octo denarios pro omni servitio, et valet per annum tres solidos. Et quædam area, quæ continet in longitudine sedecim perticatas et in latitudine duas perticatas, tenetur de prædictis decano et capitulo reddendo eisdem tres solidos, et valet per annum tres solidos et unum denarium. Et quædam area, quæ continet in longitudine quatuordecim perticatas et in latitudine duas perticatas, tenetur de prædictis decano et capitulo reddendo eisdem quatuor solidos pro omni servitio, et valet per annum quatuor solidos. Et quædam area, quæ continet in longitudine decem perticatas et in latitudine novem perticatas, tenetur de Leprosis beatæ Mariæ Magdalenæ extra Exoniam reddendo eisdem dimidiam marcam pro omni servitio, et tantum valet per annum. Et quædam area, quæ continet in longitudine sedecim perticatas et in latitudine tres perticatas, tenetur de Rogero de Molton reddendo eidem duos solidos, et hospitali Sancti Johannis Exoniæ duos solidos, et Sarræ filiæ Henrici Hog quatuor denarios pro omni servitio, et valet per annum quinque solidos. Summa totius valoris illius areæ triginta et sex solidi et unus denarius. Dicunt etiam quod terra et tenementum prædicti Johannis sibi remanentia ultra donationem et assignationem prædictas sufficiunt ad consuetudines et servitia tam de prædicta area data quam retenta debita facienda, et ad omnia alia onera quæ sustinuit et sustinere consuevit, ut in sectis, visibus franci pleggii, auxiliis, tallagiis, vigiliis, finibus, redemptionibus, amerciamentis, contributionibus, et aliis quibuscumque oneribus emergentibus, sustinenda: et quod in assisis, juratis, et aliis recognitionibus quibuscumque poni potest, prout ante donationem et assignationem prædictas fieri consuevit, et quod patria per donationem et assignationem ipsius Johannis magis solito non onerabitur nec gravabitur. In cujus rei, etc.

Caermarthen.

(*Inquis. ad quod damnum*, 23 *Edward I.*, *No.*, 78.)

Inquisitio capta per præceptum domini regis, domino Willelmo de Valencia nuntiante, die Sabbati proxima ante festum beati Johannis Baptistæ, anno regni regis Edwardi vicesimo tertio, coram Waltero de Pederton, constabulario de Kermerdyn, &c. . . . Qui dicunt per sacramentum suum, quod dominus rex est verus dominus cujusdam croftæ juxta placeam Fratrum Minorum, quæ quondam fuit Nicholai Symond, qui per feloniam forisfecit dictam croftam cum aliis terris infra villam de Kermerdyn et extra, et ita per eskaetam dominus rex possidet eam, et potest eam dare, vendere, et assignare quibuscumque et quandocumque sibi placuerit, sine nocumento et damno alicujus. Et continet dicta crofta unam acram, exceptis quatuor perticatis terræ. Et etiam dicunt prædicti jurati, quod prædicti Fratres Minores nequeunt commode ducere cursum cujusdam aquæ, quam habent ex dono ejusdem domini regis ad officinas suas[1] nisi per medium illius terræ, et etiam per medium alterius terræ jacentis ex opposito ejusdem terræ, et quæ quidem altera terra fuit prædicti Nicholai Symond, et est in manu dicti domini regis per eskaetam, et hoc sine nocumento et damno alicujus ut prædictum est. In cujus rei testimonium, &c. . . .

Nottingham.

(*Inquis. ad quod damnum*, 31 *Edward I.*, No. 65.)

Inquisitio capta . . . . . .[2] de Schyrl vicecomite Notingham, duodecimo die Aprilis, anno regni regis Edwardi tricesimo primo, per sacramentum &c. . . . . si sit ad damnum vel præjudicium domini

[1] *officina sua*, MS. | [2] Mutilated.

regis aut aliorum si dominus rex concedat dilectis sibi in Christo gardiano Fratrum Minorum de Notingham et ipsis fratribus, quod ipsi cursum aquæ cujusdam fontis in Athilwelle a fonte illo usque ad domum suam de Notingham per conductum subterraneum, per ipsos ibidem faciendum, ducere, et cursum illum sic ductum tenere possint sibi et successoribus suis in perpetuum necne. Qui quidem juratores dicunt super sacramentum suum, quod non est ad damnum domini regis vel aliorum quorumcumque, immo eleemosyna. In cujus rei, &c.

Stafford.

(*Inquis. ad quod damnum,* 33 *Edw. I., No.* 230.)

Inquisitio si sit ad damnum vel ad præjudicium domini regis aut aliorum si dominus rex concedat Henrico Grucok, quod ipse quandam placeam terræ cum pertinentiis in Forthgate de Stafford, continentem in se octo perticatas terræ in longitudine et quatuor perticatas terræ in latitudine, dare possit et assignare gardiano et fratribus de ordine Minorum Staffordiæ, ad curtilagium inde faciendum, habendam et tenendam eisdem gardiano et fratribus et successoribus suis inperpetuum necne, secundum tenorem brevis domini regis huic inquisitioni consuti, facta coram vicecomite Staffordiæ apud Stafford, die Veneris proxima post octabas Sancti Michaelis, anno regni regis Edwardi tricesimo tertio, per sacramentum Henrici de Cressewell, etc. . . . . Qui dicunt super sacramentum suum, quod non est ad damnum vel præjudicium domini regis nec aliorum si dominus rex concedat prædicto Henrico Grucok, quod ipse quandam placeam terræ cum pertinentiis in Forthgate de Stafford, continentem in se octo perticatas terræ in longitudine et quatuor perticatas terræ in latitudine, dare possit [et] assig-

nare gardiano et Fratribus Minoribus[1] Staffordiæ, ad curtilagium inde faciendum, habendam et tenendam eisdem gardiano et fratribus et successoribus suis inperpetuum. Et dicunt quod prædicta placea, simul cum aliis placiis ex utraque parte illius placeæ jacentibus, tenentur de abbate de Sancto Edbrulpho, servitio unius sectæ curiæ de tribus septimanis in tres septimanas ad curiam prædicti abbatis de Wolreston, et per servitium trium denariorum per annum ad festum Sancti Petri in Cathedra eidem Abbati ibidem solvendorum, et per servitium octo hominum metentium per unum diem in autumno cum eodem Abbate apud Merschton. Et dicunt quod prædicta placea continet in se octo perticatas in longitudine et quinque perticatas et dimidiam in latitudine, per perticam viginti quinque pedum; et dicunt quod prædicta placea valet per annum in omnibus exitibus quatuor solidos; et dicunt quod remanent eidem Henrico ultra donationem et assignationem prædictas ad valentiam quadraginta solidorum per annum; et dicunt quod terræ et tenementa eidem Henrico remanentia sufficiunt ad consuetudines et servitia tam de prædicta placea sic data quam de aliis terris et tenementis sibi retentis, debita facienda, et ad omnia alia onera, quæ sustinuit et sustinere consuevit, ut in sectis, visibus franci plegii, auxiliis, tallagiis, vigiliis, finibus, redemptionibus, amerciamentis, contributionibus, et aliis quibuscumque oneribus emergentibus, sustinenda; et dicunt quod idem Henricus in assisis, juratis, et aliis recognitionibus quibuscumque poni potest, prout ante donationem et assignationem prædictas poni consuevit: ita quod patria per donationem et assignationem prædictas in ipsius Henrici defectum magis solito non onerabitur vel gravabitur. In cujus, etc.

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[1] *Minorum*, MS.

Bodmin.

(Extract from *Inquis. ad quod damnum*, 24 *Edw. III.*, *No.* 29, (*writ*).)

Edwardus, Dei gratia rex Angliæ et Franciæ et dominus Hiberniæ, dilecto sibi Johanni Dabernon, escaetori suo in comitatu Cornubiæ, salutem. Mandamus vobis quod per sacramentum proborum et legalium hominum de balliva vestra, per quos rei veritas melius sciri poterit, diligenter inquiratis si sit ad damnum vel præjudicium nostrum seu aliorum si concedamus Thomæ le Goldsmyth de Bodmyn, quod ipse duo mesuagia et duas acras terræ cum pertinentiis in Bodminia, manso dilectorum nobis in Christo gardiani et fratrum de ordine Minorum ejusdem villæ contigua, dare possit et assignare præfatis gardiano et fratribus, habenda et tenenda sibi et successoribus suis ad elargationem mansi sui prædicti inperpetuum necne; et si sit ad damnum vel præjudicium nostrum, etc. . . . .[1]

Richmond (Yorkshire).

(*Inquis. ad quod damnum*, 38 *Edw. III.*, *No.* 8.)

Inquisitio capta coram Willelmo de Reygate, escaetore domini regis in comitatu Eboraci, apud Richemond primo die Junii, anno regni regis Edwardi tertii post conquæstum tricesimo octavo, virtute cujusdam brevis domini regis eidem escaetori ad prosecutionem gardiani et fratrum ordinis Minorum Richmondiæ directi, et huic inquisitioni annexi, per sacramentum Roberti de Stodhaugh, etc. . . . . Qui dicunt super sacramentum suum, quod non est ad damnum vel præjudicium do-

[1] The remainder is purely formal. The return was favourable to the grant.

mini regis aut aliorum, sive nocumentum villæ Richemondiæ, si ipse dominus rex concedat Ricardo Lescrop chivaler, quod ipse tria tofta cum pertinentiis in villa Richemondiæ, Willelmo de Huddeswell, quod ipse unum toftum cum pertinentiis in eadem villa, et eisdem Ricardo et Willelmo, quod ipsi unum toftum cum pertinentiis in eadem villa, manso gardiani et fratrum ordinis Minorum in eadem villa contigua, dare possint et assignare prædictis gardiano et fratribus, habenda et tenenda sibi et successoribus suis ad elargationem mansi sui prædicti imperpetuum. Et dicunt quod dicta tenementa cum pertinentiis tenentur de domino Johanne, duce Lancastriæ et comite Richemondiæ, ut de honore suo Richmondiæ, in socagio per servitium fidelitatis tantum, et valent per annum juxta verum valorem eorundem v.^{s} x.^{d}, et continent in se quatuor acras terræ, et quod dominus rex nec prædictus dux aliquid profituum de tenementis prædictis habere nec unquam percipere poterit, nisi esset causa forisfacturæ si acciderit. Et dicunt quod non sunt aliqui alii medii inter dominum regem et præfatos Ricardum et Willelmum præter dominus dux prædictus de toftis prædictis, et dicunt etiam quod terræ et tenementa eisdem Ricardo et Willelmo remanentia ultra donationem et assignationem prædictas infra libertatem Richmondiæ, quæ de domino duce tenentur, et alibi in comitatu Eboraci, valent per annum xli. libras, et sufficiunt ad consuetudines et servitia tam de prædictis toftis sic datis quam de aliis terris et tenementis sibi retentis debita facienda, et ad omnia alia onera quæ sustinuerunt et sustinere consueverunt, et quod iidem Ricardus et Willelmus in assisis, juratis, et aliis recognitionibus quibuscumque poni possint, prout ante donationem et assignationem prædictas poni consueverunt, in omnibus secundum formam brevis huic inquisitioni consuti. In cujus rei, etc.

Stamford.

(Extract from *Inquis. ad quod damnum* 39 *Edw. III., No.* 21, (*writ*).)

Edwardus, Dei gratia, etc., Waltero de Kelby escaetori suo in comitatu Lincolniæ salutem. Præcipimus tibi quod per sacramentum, etc., diligenter inquiras si sit ad damnum vel præjudicium nostrum aut aliorum si concedamus Thomæ le Despenser chivaler, et magistro Henrico le Despenser, quod ipsi septem acras terræ cum pertinentiis in Staunford manso dilectorum nobis in Christo gardiani et fratrum de ordine Minorum de Staunford contiguas dare possint et assignare eisdem gardiano et fratribus, habendas et tenendas sibi et successoribus suis in elargationem mansi sui prædicti in perpetuum necne. . . . . Teste meipso apud Westmonasterium, vi. die Aprilis, anno regni nostri tricesimo nono.[1]

[1] The return was favourable to the grant.

GLOSSARY.

GLOSSARY.

A.

Acquietantia. A discharge, acquittance. 61.

Advocatio. The right of nominating to a benefice or an abbey. 281.

Ad Robas. In his livery. 16.

Ædus. A sunrise. 273.

Aesiamenta. Easements; conveniences for the use of property, such as rights of way, rights of drawing water, &c. 285.

Almutium. A canonical vestment lined with fur; it covered the head and shoulders. 89.

Amerciamentum. A pecuniary penalty inflicted at the discretion of a court, not a *fine*, which was an amount fixed by law. 289, 291, 292, 294.

Annuatim. Yearly, year by year. 116, 128, 265.

Apices. Papal letters (usually—as 123 and 133) but used (271) with respect to royal mandates and (97) for legal subtilties.

Aporiare. To impoverish. 271.

Apostolicus. (As an adjective.) Papal. *Passim.*

Asinare. To ride on an ass. 95.

Assisæ. Assizes. 289, 291, 294, 296.

Auxilium. An aid; the feudal contribution so called. 294.

B.

Balliva. The jurisdiction of a sheriff. 284, 295.

Ballivus. A bailiff. 279.

Bolla. A measure (three-fourths of a pint), but on p. 132 the word means a "boll," a Scotch measure containing six bushels. 132.

Brasium. Malt. 132.

Breve. A writ. 82, 283, 284, 285, 287, 288, 289, 293, 295, 296.

Bullatus. Sealed by appending a seal or *bulla*, and thus confirmed. 20.

Burgus. A borough; a corporate town. 270.

C.

Cantaria. A chantry; chapel. 9, 14, 24.

Cantor. A chanter or precentor. 26.

Caparo. A cowl. 10.

Capitegium. A covering for the head. 89.

Capitulum. A chapter, or a chapter-house. *Passim.*

CAPUTIUM. A cowl. 83, 88, 96, 100, 101, 102.

CASULA. A chasuble. 126.

CELLERARIUS. The cellarer of a monastery. 56.

CEREVISIA. Beer. 8.

CHORUS. The choir of a church. *Passim.*

CLAUSTRUM. A cloister; also the precincts of a monastery. 87, 135.

CLAUSUM. A close. 282, 283.

COMPLETORIUM. Compline; the last of the canonical hours. 87.

COMPOTUS. An account. 7.

CONDUCTUS. A conduit. 284, 288, 293.

CONFUSIBILIS. Ignominious. 93.

CONUS. Corner or angle. 88.

COPLÆ. Couples. 19.

CORDA (CHORDA). A cord or rope. 23, 88, 89.

CROFTA. A croft; a small close adjoining a dwelling-house. 292.

CULCITRA. A pillow; mattrass. 89.

CURTILAGIUM. A courtyard. 293, 294.

CUSTOS. An officer in the Franciscan order having control over the convents within stated districts. There were seven custodies in England. *Passim.*

CYROGRAFFUM (CHIROGRAPHUM). A bipartite deed or indenture. Letters of the alphabet, or a word, are written along the intended line of division, so that when the two documents are cut asunder the mutilated letters may act as tallies. 61.

D.

DESERVIRE. To discharge a duty. 81.

DIFFINITORES. Visitors, or officers elected at general chapters for special functions during the session. pp. 81–119. *Passim.*

DISCOLUS. Undisciplined. 104.

DOMINICUS. Demesne. 285.

E.

EMOLOGARE. To ratify. 42, 50.

EREMODICIUM. A nonsuit; abandonment of a legal action. 271.

ESCAETA. An escheat, property forfeited or reverting to the crown or an over-lord. 292.

ESCAETOR. A king's officer who receives escheats. 295, 297.

F.

FEMORALIA. Drawers. 88.

FERCULUM. A dish or mess. 8.

FINIS. A fine due on alienation of land. 289, 291, 294.

FIRMATIO. A strengthening. 8.

FORISFACERE. To forfeit. 292.

FORISFACTURA. A forfeiture. 296.

FOSSATUM. A ditch. 286, 289.

FRANCUM PLEGIUM. *See* VISUS FRANCI PLEGII.

G.

GABULUM. The end or gable of a building. Sometimes used for the gable-cross. 132.

GARDIANUS. A warden of a friary. *Passim.*

GARNESTURA. Provisions and stores for the defence of a fortress. 289.

GUERRA. War. 28, 288, 289.

H.

HEBDOMADARIUS. One who superintends duties for the current week. 116.

I.

IMPRECARI. To pray to. 273.

INCLUSA. A nun. 18, 288.

INDICTIO. A period of 15 years by which dates were reckoned. 33, 34, 42, 45, 46, 49, 53.

(The eastern and western churches differed as to the date from which the reckoning started.)

INNODARE. To tie with a knot; to bind. 31, 84, 99, 105.

INSTRUCTUS. Persuasion. 271

INTERESSE. Interest for money. 273.

INTERLINEARIS. Written between the lines of a document. 62.

J.

JOCALE. A jewel, 90.

JURATA. A jury. 291, 294, 296.

JURATI, JURATORES. Men sworn to act as jurors. 286, 293.

L.

LAICUS; LAICATUS. A layman; the *status* of a layman. 9, 13, 18, 24, 83.

LATOMUS. A stone-mason. 139.

LECTISTERNIUM. A mattrass. 130.

LINTHEAMINA. Sheets. 89.

M.

MÆREMIUM. Timber for building purposes. 279.

MAJOR. A mayor. 287.

MANSUM. A manse or dwelling. 295, 296, 297.

MEDIETAS. A moiety. 107, 110.

MINUTUS. One who has been bled. 92.

MOLENDINUM. A mill. 288.

MONIALIS. A nun; a Minoritess. 95, 108.

N.

NON OBSTANTE. A clause in a papal bull overriding directions in previous mandates. 265, 268.

NOVITIUS. A novice. *Passim.*

O.

OBEDIENTIÆ. Letters of instructions from superior officers of the Order. 95.

P.

PARAMENTUM. An ornament. 90.

PATRONATUS. The right of nomination to a church or abbey. 280.

PERPACATIO. Full payment. 62.

PERTICA; PERTICATA. A perch (16½ feet); the length of a perch. 285, 286, 287, 289, 290, 291, 293, 294.

PERTINENTIA. An appurtenance (used as feminine singular). 293, 295, 296, 297.

PITANCIA. A pittance or allowance of victuals. 8.

PLACIA or PLACEA. A plot of ground. 288, 289, 293, 294.

PLEGIUM. *See* VISUS FRANCI PLEGII.

PORTATILIS (ALTARE PORTATILE or PORTABILE). A portable altar. 269.

(NOTE.—The word in the text on p. 269 should be *portatili*.)

PRÆLIBARE. To mention before. 40, 270.

PRÆPOSITUS. A provost. 125, 140.

PROCURATOR. A proctor. *Passim*, pp. 31–62.

PROPALARE. To publish. 268.

Q.

"QUASI MODO." The introit, and thus the name for the first Sunday after Easter. 118.

QUINDENA. The space of fifteen days; "A full fortnight." 89, 94.

QUITANTIA. A discharge. 60, 61.

R.

REGULA. The rule (of St. Francis). *Passim*.

REGULARIS. According to the Rule (*i.e.* the Rule of St. Francis). 81, 97, 264, 280.

REPAUSARE. To repose. 271.

RODA. A rood (¼ acre.) 289.

ROMIPETA. A person who goes to Rome (for the purposes of an appeal). 270.

S.

SCACCARIUM. The Exchequer. 19, 265.

SCARLETUM. Scarlet cloth, woollen cloth dyed with kermes. 126.

SCHEDULA. A small sheet or slip of parchment or paper. 91.

SECTA. Suit of court. 290, 294.

SENESCALLUS. A steward or deputy. 27, 284.

SEPTIMANA. A week. 60, 94, 294.

SEQUACES. Followers. 270.

SOCAGIUM. A tenure of land, socage. 296.

SUBSANNARE. To deride. 268.

SUSURRIUM. A private confession, but on p. 273 used as the equivalent of *susurrus*.

SYMBOLUM. A creed. 26.

T.

TALLAGIUM. Tallage. Often used as a general name for taxes. 289, 291, 294.

TALLIÆ. Tallies. 7.

TESTUDO. A shield or protection. 269.

TOFTUM. A toft; sometimes stated to be a place where a house formerly stood, sometimes a plot of ground adjoining a house. 296.

TORTA. Coarse bread. 8.

TRENCHIA. A trench. 286.

U.

URBS VETUS. Orvieto. 42, 48, 53, 56.

V.

VENELLA. A narrow path or lane. 282, 283.

VICECOMES. A sheriff. 282, &c.

VISUS FRANCI PLEGII. View of frank-pledge — an inquisition in the Hundred court for the purpose of ascertaining that persons over 14 years of age "were "sureties or free pledges to the "King for the good behaviour "of each other." 289, 291, 292, 294.

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These volumes contain summaries of all State Papers and Correspondence relating to the reign of Henry VIII., in the Public Record Office, of those formerly in the State Paper Office, in the British Museum, the Libraries of Oxford and Cambridge, and other Public Libraries; and of all letters that have appeared in print in the works of Burnet, Strype, and others. Whatever authentic original material exists in England relative to the religious, political, parliamentary, or social history of the country during the reign of Henry VIII., whether despatches of ambassadors, or proceedings of the army, navy, treasury, or ordnance, or records of Parliament, appointments of officers, grants from the Crown, &c., will be found calendared in these volumes.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF EDWARD VI., preserved in Her Majesty's Public Record Office. 1547–1553. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, &c. 1861.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF MARY, preserved in Her Majesty's Public Record Office. 1553–1558. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, &c. 1861.

The two preceding volumes exhibit the negotiations of the English ambassadors with the courts of the Emperor Charles V. of Germany, of Henry II. of France, and of Philip II. of Spain. The affairs of several of the minor continental states also find various incidental illustrations of much interest.

A valuable series of Papers descriptive of the circumstances which attended the loss of Calais merits a special notice; while the progress of the wars in the north of France, into which England was dragged by her union with Spain, is narrated at some length. The domestic affairs of England are of course passed over in these volumes, which treat only of its relations with foreign powers.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office, &c. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, (Vols. I.–VII.), and ALLAN JAMES CROSBY, Esq., M.A., Barrister-at-Law, (Vols. VIII.–XI.) 1863–1880.

Vol. I.—1558–1559.
Vol. II.—1559–1560.
Vol. III.—1560–1561.
Vol. IV.—1561–1562.
Vol. V.—1562.
Vol. VI.—1563.
Vol. VII.—1564–1565.
Vol. VIII.—1566–1568.
Vol. IX.—1569–1571.
Vol. X.—1572–1574.
Vol. XI.—1575–1577.

These volumes contain a Calendar of the Foreign Correspondence during the early portion of the reign of Queen Elizabeth, deposited in the Public Record Office, &c. They illustrate not only the external but also the domestic affairs of Foreign Countries during that period.

CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by* JOSEPH REDINGTON, Esq. 1868–1879.

Vol. I.—1557–1696.
Vol. II.—1697–1702.
Vol. III.—1702–1707.
Vol. IV.—1708–1714.

The above Papers connected with the affairs of the Treasury comprise petitions, reports, and other documents relating to services rendered to the State, grants of money and pensions, appointments to offices, remissions of fines and duties, &c. They illustrate civil and military events, finance, the administration in Ireland and the Colonies, &c., and afford information nowhere else recorded.

CALENDAR OF THE CAREW PAPERS, preserved in the Lambeth Library. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London; and WILLIAM BULLEN, Esq. 1867–1873.

Vol. I.—1515–1574.
Vol. II.—1575–1588.
Vol. III.—1589–1600.
Vol. IV.—1601–1603.
Vol. V.—Book of Howth; Miscellaneous.
Vol. VI.—1603–1624.

The Carew Papers relating to Ireland, deposited in the Lambeth Library, are unique, and of great importance. The Calendar cannot fail to be welcome to all students of Irish history.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* G. A. BERGENROTH. 1862–1868.

Vol. I.—Hen. VII.—1485–1509.
Vol. II.—Hen. VIII.—1509–1525.
Supplement to Vol. I. and Vol. II.

Mr. Bergenroth was engaged in compiling a Calendar of the Papers relating to England preserved in the archives of Simancas in Spain, and the corresponding portion removed from Simancas to Paris. Mr. Bergenroth also visited Madrid, and examined the Papers there, bearing on the reign of Henry VIII. The first volume contains the Spanish Papers of the reign of Henry VII.; the second volume, those of the first portion of the reign of Henry VIII. The Supplement contains new information relating to the private life of Queen Katharine of England; and to the projected marriage of Henry VII. with Queen Juana, widow of King Philip of Castile, and mother of the Emperor Charles V.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* DON PASCUAL DE GAYANGOS. 1873–1879.

Vol. III., Part 1.—Hen. VIII.—1525–1526.
Vol. III., Part 2.—Hen. VIII.—1527–1529.
Vol. IV., Part 1.—Hen. VIII.—1529–1530.

Upon the death of Mr. Bergenroth, Don Pascual de Gayangos was appointed to continue the Calendar of the Spanish State Papers. He has pursued a similar plan to that of his predecessor, but has been able to add much valuable matter from Brussels and Vienna, with which Mr. Bergenroth was unacquainted.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. 1864–1881.

Vol. I.—1202–1509.
Vol. II.—1509–1519.
Vol. III.—1520–1526.
Vol. IV.—1527–1533.
Vol. V.—1534–1554.
Vol. VI., Part I.—1555–1556.
Vol. VI., Part II.—1556–1557.

Mr. Rawdon Brown's researches have brought to light a number of valuable documents relating to various periods of English history; his contributions to historical literature are of the most interesting and important character.

SYLLABUS, IN ENGLISH, OF RYMER'S FŒDERA. *By* Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records. Vol. I.—Will. I.–Edw. III.; 1066–1377. Vol. II.—Ric. II.–Chas. II.; 1377–1654. 1869–1873.

The "Fœdera," or "Rymer's Fœdera," is a collection of miscellaneous documents illustrative of the History of Great Britain and Ireland, from the Norman Conquest to the reign of Charles II. Several editions of the "Fœdera" have been published, and the present Syllabus was undertaken to make the contents of this great National Work more generally known.

REPORT OF THE DEPUTY KEEPER OF THE PUBLIC RECORDS AND THE REV. J. S. BREWER TO THE MASTER OF THE ROLLS, upon the Carte and CarewPapers in the Bodleian and Lambeth Libraries. 1864. *Price* 2*s.* 6*d.*

REPORT OF THE DEPUTY KEEPER OF THE PUBLIC RECORDS TO THE MASTER OF THE ROLLS, upon the Documents in the Archives and Public Libraries of Venice. 1866. *Price* 2*s.* 6*d.*

In the Press.

SYLLABUS, IN ENGLISH, OF RYMER'S FŒDERA. *By* Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records. Vol. III.—Appendix and Index.

Calendar of Letters, Despatches, and State Papers, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* Don Pascual de Gayangos. Vol. IV., Part 2.—Hen. VIII.

Calendar of State Papers relating to Ireland, of the Reign of Elizabeth, preserved in Her Majesty's Public Record Office. *Edited by* Hans Claude Hamilton, Esq., F.S.A. Vol. IV.—1588–1590.

Calendar of Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* James Gairdner, Esq. Vol. VI. —1533, &c.

Calendar of State Papers, Domestic Series, during the Commonwealth, preserved in Her Majesty's Public Record Office. *Edited by* Mary Anne Everett Green. Vol. IX.—1656.

Calendar of State Papers and Manuscripts, relating to English Affairs, preserved in the Archives of Venice, &c. *Edited by* Rawdon Brown, Esq. Vol. VI., Part III.—1557–1558.

In Progress.

Calendar of State Papers, Colonial Series, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. Noel Sainsbury, Esq. Vol. VI.—East Indies, 1625, &c. Vol. VII.—America and West Indies, 1669, &c.

Calendar of Treasury Papers, preserved in Her Majesty's Public Record Office. *Edited by* Joseph Redington, Esq. Vol. V.—1714, &c.

Calendar of Home Office Papers of the Reign of George III., preserved in Her Majesty's Public Record Office. *Edited by* Richard Arthur Roberts, Esq., Barrister-at-Law. Vol. IV.—1773, &c.

Calendar of State Papers, Foreign Series, of the reign of Elizabeth, preserved in Her Majesty's Public Record Office. Vol. XII.—1577.

Calendar of State Papers, Domestic Series, of the Reign of Charles I., preserved in Her Majesty's Public Record Office. *Edited by* William Douglas Hamilton, Esq., F.S.A. Vol. XVII.—1640.

Calendar of Documents relating to Ireland, preserved in Her Majesty's Public Record Office, London. *Edited by* Henry Savage Sweetman, Esq., B.A., Trinity College, Dublin, Barrister-at-Law (Ireland). Vol. V. —1302, &c.

THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.

[Royal 8vo. half-bound. *Price* 10*s.* each Volume or Part.]

On 25 July 1822, the House of Commons presented an address to the Crown, stating that the editions of the works of our ancient historians were inconvenient and defective; that many of their writings still remained in manuscript, and, in some cases, in a single copy only. They added, "that an "uniform and convenient edition of the whole, published under His Majesty's "royal sanction, would be an undertaking honourable to His Majesty's reign, "and conducive to the advancement of historical and constitutional know-"ledge; that the House therefore humbly besought His Majesty, that He "would be graciously pleased to give such directions as His Majesty, in His "wisdom, might think fit, for the publication of a complete edition of the "ancient historians of this realm, and assured His Majesty that whatever "expense might be necessary for this purpose would be made good."

The Master of the Rolls, being very desirous that effect should be given to the resolution of the House of Commons, submitted to Her Majesty's Treasury in 1857 a plan for the publication of the ancient chronicles and memorials of the United Kingdom, and it was adopted accordingly. In selecting these works, it was considered right, in the first instance, to give preference to those of which the manuscripts were unique, or the materials of which would help to fill up blanks in English history for which no satisfactory and authentic information hitherto existed in any accessible form. One great object the Master of the Rolls had in view was to form a *corpus historicum* within reasonable limits, and which should be as complete as possible. In a subject of so vast a range, it was important that the historical student should be able to select such volumes as conformed with his own peculiar tastes and studies, and not be put to the expense of purchasing the whole collection; an inconvenience inseparable from any other plan than that which has been in this instance adopted.

Of the Chronicles and Memorials, the following volumes have been published. They embrace the period from the earliest time of British history down to the end of the reign of Henry VII.

1. The Chronicle of England, by John Capgrave. *Edited by* the Rev. F. C. Hingeston, M.A., of Exeter College, Oxford. 1858.

   Capgrave was prior of Lynn, in Norfolk, and provincial of the order of the Friars Hermits of England shortly before the year 1464. His Chronicle extends from the creation of the world to the year 1417. As a record of the language spoken in Norfolk (being written in English), it is of considerable value.

2. Chronicon Monasterii de Abingdon. Vols. I. and II. *Edited by* the Rev. Joseph Stevenson, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1858.

   This Chronicle traces the history of the great Benedictine monastery of Abingdon in Berkshire, from its foundation by King Ina of Wessex, to the reign of Richard I., shortly after which period the present narrative was drawn up by an inmate of the establishment. The author had access to the title-deeds of the house; and incorporates into his history various charters of the Saxon kings, of great importance as illustrating not only the history of the locality but that of the kingdom. The work is printed for the first time.

3. Lives of Edward the Confessor. I.—La Estoire de Seint Aedward le Rei. II.—Vita Beati Edvardi Regis et Confessoris. III.—Vita Æduuardi Regis qui apud Westmonasterium requiescit. *Edited by* Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.

The first is a poem in Norman French, containing 4,686 lines, addressed to Alianor, Queen of Henry III., probably written in 1245, on the restoration of the church of Westminster. Nothing is known of the author. The second is an anonymous poem, containing 536 lines, written between 1440 and 1450, by command of Henry VI., to whom it is dedicated. It does not throw any new light on the reign of Edward the Confessor, but is valuable as a specimen of the Latin poetry of the time. The third, also by an anonymous author, was apparently written for Queen Edith, between 1066 and 1074, during the pressure of the suffering brought on the Saxons by the Norman conquest. It notices many facts not found in other writers, and some which differ considerably from the usual accounts.

4. Monumenta Franciscana. Vol. I.—Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. Adæ de Marisco Epistolæ. Registrum Fratrum Minorum Londoniæ. *Edited by* J. S. Brewer, M.A., Professor of English Literature, King's College, London. Vol. II. De adventu Minorum; re-edited, with additions. Chronicle of the Grey Friars. The ancient English version of the rule of St. Francis. Abbreviatio Statutorum, 1451, &c. *Edited by* Richard Howlett, Esq., of the Middle Temple, Barrister-at-Law. 1858, 1882.

The first volume contains original materials for the history of the settlement of the order of Saint Francis in England, the letters of Adam de Marisco, and other papers connected with the foundation and diffusion of this great body. It was the aim of the editor to collect whatever historical information could be found in this country, towards illustrating a period of the national history for which only scanty materials exist. None of these have been before printed. The second volume contains materials found, since the first volume was printed, among the MSS. of Sir Charles Isham, and in various libraries.

5. Fasciculi Zizaniorum Magistri Johannis Wyclif cum Tritico. Ascribed to Thomas Netter, of Walden, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. *Edited by* the Rev. W. W. Shirley, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.

This work derives its principal value from being the only contemporaneous account of the rise of the Lollards. When written the disputes of the schoolmen had been extended to the field of theology, and they appear both in the writings of Wycliff and in those of his adversaries. Wycliff's little bundles of tares are not less metaphysical than theological, and the conflict between Nominalists and Realists rages side by side with the conflict between the different interpreters of Scripture. The work gives a good idea of the controversies at the end of the 14th and the beginning of the 15th centuries.

6. The Buik of the Croniclis of Scotland; or, A Metrical Version of the History of Hector Boece; by William Stewart. Vols. I., II., and III. *Edited by* W. B. Turnbull, Esq., of Lincoln's Inn, Barrister-at-Law. 1858.

This is a metrical translation of a Latin Prose Chronicle, and was written in the first half of the 16th century. The narrative begins with the earliest legends, and ends with the death of James I. of Scotland, and the "evil ending of the traitors that slew him." Strict accuracy of statement is not to be looked for in such a work as this; but the stories of the colonization of Spain, Ireland, and Scotland are interesting if not true; and the chronicle is valuable as a reflection of the manners, sentiments, and character of the age in which it was composed. The peculiarities of the Scottish dialect are well illustrated in this metrical version, and the student of language will find ample materials for comparison with the English dialects of the same period, and with modern lowland Scotch.

7. Johannis Capgrave Liber de Illustribus Henricis. *Edited by* the Rev. F. C. Hingeston, M.A., of Exeter College, Oxford. 1858.

This work is dedicated to Henry VI. of England, who appears to have been, in the author's estimation, the greatest of all the Henries. It is divided into three parts, each having a separate dedication. The first part relates only to the history of the Empire, and extends from the election of Henry I., the Fowler, to the end of the reign of the Emperor Henry VI. The second part is devoted to English history, and extends from the accession of Henry I. in 1100, to 1446, which was the twenty-fourth year of the reign of Henry VI. The third part contains the lives of illustrious men who have borne the name of Henry in various parts of the world.

Capgrave was born in 1393, in the reign of Richard II., and lived during the Wars of the Roses, for the history of which period his work is of some value.

8. Historia Monasterii S. Augustini Cantuariensis, by Thomas of Elmham, formerly Monk and Treasurer of that Foundation. *Edited by* Charles Hardwick, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

This history extends from the arrival of St. Augustine in Kent until 1191. Prefixed is a chronology as far as 1418, which shows in outline what was to have been the character of the work when completed. The only copy known is in the possession of Trinity Hall, Cambridge. The author was connected with Norfolk, and most probably with Elmham, whence he derived his name.

9. Eulogium (Historiarum sive Temporis): Chronicon ab Orbe condito usque ad Annum Domini 1366; a Monacho quodam Malmesbiriensi exaratum. Vols. I., II., and III. *Edited by* F. S. Haydon, Esq., B.A. 1858–1863.

This is a Latin Chronicle extending from the Creation to the latter part of the reign of Edward III., and written by a monk of the Abbey of Malmesbury, in Wiltshire, about the year 1367. A continuation, carrying the history of England down to the year 1413, was added in the former half of the fifteenth century by an author whose name is not known. The original Chronicle is divided into five books, and contains a history of the world generally, but more especially of England to the year 1366. The continuation extends the history down to the coronation of Henry V. The Eulogium itself is chiefly valuable as containing a history, by a contemporary, of the period between 1356 and 1366. The notices of events appear to have been written very soon after their occurrence. Among other interesting matter, the Chronicle contains a diary of the Poitiers campaign, evidently furnished by some person who accompanied the army of the Black Prince. The continuation of the Chronicle is also the work of a contemporary, and gives a very interesting account of the reigns of Richard II. and Henry IV. It is believed to be the earliest authority for the statement that the latter monarch died in the Jerusalem Chamber at Westminster.

10. Memorials of Henry the Seventh: Bernardi Andreæ Tholosatis Vita Regis Henrici Septimi; necnon alia quædam ad eundem Regem spectantia. *Edited by* James Gairdner, Esq. 1858.

The contents of this volume are—(1) a life of Henry VII., by his poet laureate and historiographer, Bernard André, of Toulouse, with some compositions in verse, of which he is supposed to have been the author; (2) the journals of Roger Machado during certain embassies on which he was sent by Henry VII. to Spain and Brittany, the first of which had reference to the marriage of the King's son, Arthur, with Catharine of Arragon; (3) two curious reports by envoys sent to Spain in the year 1505 touching the succession to the Crown of Castile, and a project of marriage between Henry VII. and the Queen of Naples; and (4) an account of Philip of Castile's reception in England in 1506. Other documents of interest in connexion with the period are given in an appendix.

11. Memorials of Henry the Fifth. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V. *Edited by* Charles A. Cole, Esq. 1858.

This volume contains three treatises which more or less illustrate the history of the reign of Henry V., viz.: A Life by Robert Redman; a Metrical Chronicle by Thomas Elmham, prior of Lenton, a contemporary author; Versus Rhythmici, written apparently by a monk of Westminster Abbey, who was also a contemporary of Henry V. These works are printed for the first time.

12. Munimenta Gildhallæ Londoniensis; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III. Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. *Edited by* Henry Thomas Riley, Esq., M.A., Barrister-at-Law. 1859–1862.

The manuscript of the *Liber Albus*, compiled by John Carpenter, Common Clerk of the City of London in the year 1419, a large folio volume, is preserved in the Record Room of the City of London. It gives an account of the laws, regulations, and institutions of that City in the twelfth, thirteenth, fourteenth, and early part of the fifteenth centuries.

The *Liber Custumarum* was compiled probably by various hands in the early part of the fourteenth century during the reign of Edward II. The manuscript, a folio volume, is also preserved in the Record Room of the City of London, though some portion in its original state, borrowed from the City in the reign of Queen Elizabeth and never returned, forms part of the Cottonian MS. Claudius D. II. in the British Museum. It also gives an account of the laws, regulations, and institutions of the City of London in the twelfth, thirteenth, and early part of the fourteenth centuries.

13. Chronica Johannis de Oxenedes. *Edited by* Sir Henry Ellis, K.H. 1859.

Although this Chronicle tells of the arrival of Hengist and Horsa in England in the year 449, yet it substantially begins with the reign of King Alfred, and comes down to the year 1292, where it ends abruptly. The history is particularly valuable for notices of events in the eastern portions of the kingdom which are not to be elsewhere obtained, and some curious facts are mentioned relative to the floods in that part of England, which are confirmed in the Friesland Chronicle of Anthony Heinrich, pastor of the Island of Mohr.

14. A Collection of Political Poems and Songs relating to English History, from the Accession of Edward III. to the Reign of Henry VIII. Vols. I. and II. *Edited by* Thomas Wright, Esq., M.A. 1859–1861.

These Poems are perhaps the most interesting of all the historical writings of the period, though they cannot be relied on for accuracy of statement. They are various in character; some are upon religious subjects, some may be called satires, and some give no more than a court scandal; but as a whole they present a very fair picture of society, and of the relations of the different classes to one another. The period comprised is in itself interesting, and brings us, through the decline of the feudal system, to the beginning of our modern history. The songs in old English are of considerable value to the philologist.

15. The "Opus Tertium," "Opus Minus," &c., of Roger Bacon. *Edited by* J. S. Brewer, M.A., Professor of English Literature, King's College, London. 1859.

This is the celebrated treatise—never before printed—so frequently referred to by the great philosopher in his works. It contains the fullest details we possess of the life and labours of Roger Bacon; also a fragment by the same author, supposed to be unique, the "*Compendium Studii Theologiæ.*"

16. Bartholomæi de Cotton, Monachi Norwicensis, Historia Anglicana; 449–1298: necnon ejusdem Liber de Archiepiscopis et Episcopis Angliæ. *Edited by* Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1859.

The author, a monk of Norwich, has here given us a Chronicle of England from the arrival of the Saxons in 449 to the year 1298, in or about which year it appears that he died. The latter portion of this history (the whole of the reign of Edward I. more especially) is of great value, as the writer was contemporary with the events which he records. An Appendix contains several illustrative documents connected with the previous narrative.

17. Brut y Tywysogion; or, The Chronicle of the Princes of Wales. *Edited by* the Rev. John Williams ab Ithel, M.A. 1860.

This work, also known as "The Chronicle of the Princes of Wales," has been attributed to Caradoc of Llancarvan, who flourished about the middle of the twelfth century. It is written in the ancient Welsh language, begins with the abdication and death of Caedwala at Rome, in the year 681, and continues the history down to the subjugation of Wales by Edward I., about the year 1282.

18. A Collection of Royal and Historical Letters during the Reign of Henry IV. 1399–1404. *Edited by* the Rev. F. C. Hingeston, M.A., of Exeter College, Oxford. 1860.

This volume, like all the others in the series containing a miscellaneous selection of letters, is valuable on account of the light it throws upon biographical history, and the familiar view it presents of characters, manners, and events. The period requires much elucidation; to which it will materially contribute.

19. The Repressor of over much Blaming of the Clergy. By Reginald Pecock, sometime Bishop of Chichester. Vols. I. and II. *Edited by* Churchill Babington, B.D., Fellow of St. John's College, Cambridge. 1860.

The "Repressor" may be considered the earliest piece of good theological disquisition of which our English prose literature can boast. The author was born about the end of the fourteenth century, consecrated Bishop of St. Asaph in the year 1444, and translated to the see of Chichester in 1450. While Bishop of St. Asaph, he zealously defended his brother prelates from the attacks of those who censured the bishops for their neglect of duty. He maintained that it was no part of a bishop's functions to appear in the pulpit, and that his time might be more profitably spent, and his dignity better maintained, in the performance of works of a higher character. Among those who thought differently were the Lollards, and against their general doctrines the "Repressor" is directed. Pecock took up a position midway between that of the Roman Church and that of the modern Anglican Church; but his work is interesting chiefly because it gives a full account of the views of the Lollards and of the arguments by which they were supported, and because it assists us to ascertain the state of feeling which ultimately led to the Reformation. Apart from religious matters, the light thrown upon contemporaneous history is very small, but the "Repressor" has great value for the philologist, as it tells us what were the characteristics of the language in use among the cultivated Englishmen of the fifteenth century. Pecock, though an opponent of the Lollards, showed a certain spirit of toleration, for which he received, towards the end of his life, the usual mediæval reward—persecution.

20. Annales Cambriæ. *Edited by* the Rev. John Williams ab Ithel, M.A. 1860.

These annals, which are in Latin, commence in the year 447, and come down to the year 1288. The earlier portion appears to be taken from an Irish Chronicle, which was also used by Tigernach, and by the compiler of the Annals of Ulster. During its first century it contains scarcely anything relating to Britain, the earliest direct concurrence with English history is relative to the mission of Augustine. Its notices throughout, though brief, are valuable. The annals were probably written at St. Davids, by Blegewryd, Archdeacon of Llandaff, the most learned man in his day in all Cymru.

21. The Works of Giraldus Cambrensis. Vols. I., II., III., and IV. *Edited by* J. S. Brewer, M.A., Professor of English Literature, King's College, London. Vols. V., VI., and VII. *Edited by* the Rev. James F. Dimock, M.A., Rector of Barnburgh, Yorkshire. 1861–1877.

These volumes contain the historical works of Gerald du Barry, who lived in the reigns of Henry II., Richard I., and John, and attempted to re-establish the independence of Wales by restoring the see of St. Davids to its ancient primacy. His works are of a very miscellaneous nature, both in prose and verse, and are remarkable chiefly for the racy and original anecdotes which they contain relating to contemporaries. He is the only Welsh writer of any importance who has contributed so much to the mediæval literature of this country, or assumed, in consequence of his nationality, so free and independent a tone. His frequent travels in Italy, in France, in Ireland, and in Wales, gave him opportunities for observation which did not generally fall to the lot of mediæval writers in the twelfth and thirteenth centuries, and of these observations Giraldus has made due use. Only extracts from these treatises have been printed before, and almost all of them are taken from unique manuscripts.

The Topographia Hibernica (in Vol. V.) is the result of Giraldus' two visits to Ireland. The first in the year 1183, the second in 1185–6, when he accompanied Prince John into that country. Curious as this treatise is, Mr. Dimock is of opinion that it ought not to be accepted as sober truthful history, for Giraldus himself states that truth was not his main object, and that he compiled the work for the purpose of sounding the praises of Henry the Second. Elsewhere, however, he declares that he had stated nothing in the Topographia of the truth of which he was not well assured, either by his own eyesight or by the testimony, with all diligence elicited, of the most trustworthy and authentic men in the country ; that though he did not put just the same full faith in their reports as in what he had himself seen, yet, as they only related what they had themselves seen, he could not but believe such credible witnesses. A very interesting portion of this treatise is devoted to the animals of Ireland. It shows that he was a very accurate and acute observer, and his descriptions are given in a way that a scientific naturalist of the present day could hardly improve upon. The Expugnatio Hibernica was written about the year 1188 and may be regarded rather as a great epic than a sober relation of acts occurring in his own days. No one can peruse it without coming to the conclusion that it is rather a poetical fiction than a prosaic truthful history.

Vol. VI. contains the Itinerarium Kambriæ et Descriptio Kambriæ: and Vol. VII., the lives of S. Remigius and S. Hugh.

22. Letters and Papers illustrative of the Wars of the English in France during the Reign of Henry the Sixth, King of England. Vol. I., and Vol. II. (in Two Parts). *Edited by* the Rev. Joseph Stevenson, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1861–1864.

The letters and papers contained in these volumes are derived chiefly from originals or contemporary copies extant in the Bibliothèque Impériale, and the Depôt des Archives, in Paris. They illustrate the line of policy adopted by John Duke of Bedford and his successors during their government of Normandy, and such other provinces of France as had been acquired by Henry V. We may here trace, step by step, the gradual declension of the English power, until we are prepared to read of its final overthrow.

23. The Anglo-Saxon Chronicle, according to the several Original Authorities. Vol. I., Original Texts. Vol. II., Translation. *Edited and translated by* Benjamin Thorpe, Esq., Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.

This Chronicle, extending from the earliest history of Britain to the year 1154, is justly the boast of England ; for no other nation can produce any history, written in its own vernacular, at all approaching it, either in antiquity, truthfulness, or extent, the historical books of the Bible alone excepted. There are at present six independent manuscripts of the Saxon Chronicle, ending in different years, and written in different parts of the country. In this edition, the text of each manuscript is printed in columns on the same page, so that the student may see at a glance the various changes which occur in orthography, whether arising from locality or age.

24. Letters and Papers illustrative of the Reigns of Richard III. and Henry VII. Vols. I. and II. *Edited by* James Gairdner, Esq. 1861–1863.

The Papers are derived from MSS. in the Public Record Office, the British Museum, and other repositories. The period to which they refer is unusually destitute of chronicles and other sources of historical information, so that the light obtained from these documents is of special importance. The principal contents of the volumes are some diplomatic Papers of Richard III.; correspondence between Henry VII. and Ferdinand and Isabella of Spain; documents relating to Edmund de la Pole, Earl of Suffolk; and a portion of the correspondence of James IV. of Scotland.

25. Letters of Bishop Grosseteste, illustrative of the Social Condition of his Time. *Edited by* Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.

The Letters of Robert Grosseteste (131 in number) are here collected from various sources, and a large portion of them is printed for the first time. They range in date from about 1210 to 1253, and relate to various matters connected not only with the political history of England during the reign of Henry III., but with its ecclesiastical condition. They refer especially to the diocese of Lincoln, of which Grosseteste was bishop.

26. Descriptive Catalogue of Manuscripts relating to the History of Great Britain and Ireland. Vol. I. (in Two Parts); Anterior to the Norman Invasion. Vol. II.; 1066–1200. Vol. III.; 1200–1327. *By* Sir Thomas Duffus Hardy, D.C.L., Deputy Keeper of the Public Records. 1862–1871.

The object of this work is to publish notices of all known sources of British history, both printed and unprinted, in one continued sequence. The materials, when historical (as distinguished from biographical), are arranged under the year in which the latest event is recorded in the chronicle or history, and not under the period in which its author, real or supposed, flourished. Biographies are enumerated under the year in which the person commemorated died, and not under the year in which the life was written. This arrangement has two advantages; the materials for any given period may be seen at a glance; and if the reader knows the time when an author wrote, and the number of years that had elapsed between the date of the events and the time the writer flourished, he will generally be enabled to form a fair estimate of the comparative value of the narrative itself. A brief analysis of each work has been added when deserving it, in which the original portions are distinguished from those which are mere compilations. When possible, the sources are indicated from which such compilations have been derived. A biographical sketch of the author of each piece has been added, and a brief notice has also been given of such British authors as have written on historical subjects.

27. Royal and other Historical Letters illustrative of the Reign of Henry III. Vol. I., 1216–1235. Vol. II., 1236–1272. *Selected and edited by* the Rev. W. W. Shirley, D.D., Regius Professor in Ecclesiastical History, and Canon of Christ Church, Oxford. 1862–1866.

The letters contained in these volumes are derived chiefly from the ancient correspondence formerly in the Tower of London, and now in the Public Record Office. They illustrate the political history of England during the growth of its liberties, and throw considerable light upon the personal history of Simon de Montfort. The affairs of France form the subject of many of them, especially in regard to the province of Gascony. The entire collection consists of nearly 700 documents, the greater portion of which is printed for the first time.

28. Chronica Monasterii S. Albani.—1. Thomæ Walsingham Historia Anglicana; Vol. I., 1272–1381: Vol. II., 1381–1422. 2. Willelmi Rishanger Chronica et Annales, 1259–1307. 3. Johannis de Trokelowe et Henrici de Blaneforde Chronica et Annales, 1259–1296; 1307–1324; 1392–1406. 4. Gesta Abbatum Monasterii S. Albani, a Thoma Walsingham, regnante Ricardo Secundo, ejusdem Ecclesiæ Præcentore, compilata; Vol. I., 793–1290: Vol. II., 1290–1349: Vol. III., 1349–1411. 5. Johannis Amundesham, Monachi Monasterii S. Albani, ut videtur, Annales; Vols. I.

and II. 6. Registra quorundam Abbatum Monasterii S. Albani, qui sæculo xv^mo floruere; Vol. I., Registrum Abbatiæ Johannis Whethamstede, Abbatis Monasterii Sancti Albani, iterum susceptæ; Roberto Blakeney, Capellano, quondam adscriptum: Vol. II., Registra Johannis Whethamstede, Willelmi Albon, et Willelmi Walingforde, Abbatum Monasterii Sancti Albani, cum Appendice, continente quasdam Epistolas, a Johanne Whethamstede Conscriptas. 7. Ypodigma Neustriæ, a Thoma Walsingham, quondam Monacho Monasterii S. Albani, conscriptum. *Edited by* Henry Thomas Riley, Esq., M.A., Cambridge and Oxford; and of the Inner Temple, Barrister-at-Law. 1863–1876.

In the first two volumes is a History of England, from the death of Henry III. to the death of Henry V., by Thomas Walsingham, Precentor of St. Albans, from MS. VII. in the Arundel Collection in the College of Arms, London, a manuscript of the fifteenth century, collated with MS. 13 E. IX. in the King's Library in the British Museum, and MS. VII. in the Parker Collection of Manuscripts at Corpus Christi College, Cambridge.

In the third volume is a Chronicle of English History, attributed to William Rishanger, who lived in the reign of Edward I., from the Cotton. MS. Faustina B. IX. in the British Museum, collated with MS. 14 C. VII. (fols. 219–231) in the King's Library, British Museum, and the Cotton MS. Claudius E. III., fols. 306–331: an account of transactions attending the award of the kingdom of Scotland to John Balliol, 1291–1292, from MS. Cotton. Claudius D. VI., also attributed to William Rishanger, but on no sufficient ground: a short Chronicle of English History, 1292 to 1300, by an unknown hand, from MS. Cotton. Claudius D. VI.: a short Chronicle Willelmi Rishanger Gesta Edwardi Primi, Regis Angliæ, from MS. 14 C. I. in the Royal Library, and MS. Cotton. Claudius D. VI., with Annales Regum Angliæ, probably by the same hand: and fragments of three Chronicles of English History, 1285 to 1307.

In the fourth volume is a Chronicle of English History, 1259 to 1296, from MS. Cotton. Claudius D. VI.: Annals of Edward II., 1307 to 1323, by John de Trokelowe, a monk of St. Albans, and a continuation of Trokelowe's Annals, 1323, 1324, by Henry de Blaneforde, both from MS. Cotton. Claudius D. VI.: a full Chronicle of English History, 1392 to 1406, from MS. VII. in the Library of Corpus Christi College, Cambridge; and an account of the Benefactors of St. Albans, written in the early part of the fifteenth century, from MS. VI. in the same Library.

The fifth, sixth, and seventh volumes contain a history of the Abbots of St. Albans, 793 to 1411, mainly compiled by Thomas Walsingham, from MS. Cotton. Claudius E. IV., in the British Museum: with a Continuation, from the closing pages of Parker MS. VII., in the Library of Corpus Christi College, Cambridge.

The eighth and ninth volumes, in continuation of the Annals, contain a Chronicle, probably by John Amundesham, a monk of St. Albans.

The tenth and eleventh volumes relate especially to the acts and proceedings of Abbots Whethamstede, Albon, and Wallingford, and may be considered as a memorial of the chief historical and domestic events during those periods.

The twelfth volume contains a compendious History of England to the reign of Henry V., and of Normandy in early times, also by Thomas Walsingham, and dedicated to Henry V. The compiler has often substituted other authorities in place of those consulted in the preparation of his larger work.

29. Chronicon Abbatiæ Eveshamensis, Auctoribus Dominico Priore Eveshamiæ et Thoma de Marleberge Abbate, a Fundatione ad Annum 1213, una cum Continuatione ad Annum 1418. *Edited by* the Rev. W. D. Macray, M.A., Bodleian Library, Oxford. 1863.

The Chronicle of Evesham illustrates the history of that important monastery from its foundation by Egwin, about 690, to the year 1418. Its chief feature is an autobiography, which makes us acquainted with the inner daily life of a great abbey, such as but rarely has been recorded. Interspersed are many notices of general, personal, and local history which will be read with much interest. This work exists in a single MS., and is for the first time printed.

30. Ricardi de Cirencestria Speculum Historiale de Gestis Regum Angliæ. Vol. I., 447–871. Vol. II., 872–1066. *Edited by* John E. B. Mayor, M.A., Fellow of St. John's College, Cambridge. 1863–1869.

The compiler, Richard of Cirencester, was a monk of Westminster, 1355–1400. In 1391 he obtained a licence to make a pilgrimage to Rome. His history, in four books, extends from 447 to 1066. He announces his intention of continuing it, but there is no evidence that he completed any more. This chronicle gives many charters in favour of Westminster Abbey, and a very full account of the lives and miracles of the saints, especially of Edward the Confessor, whose reign occupies the fourth book. A treatise on the Coronation, by William of Sudbury, a monk of Westminster, fills book iii. c. 3. It was on this author that C. J. Bertram fathered his forgery, *De Situ Brittaniæ*, in 1747.

31. Year Books of the Reign of Edward the First. Years 20–21, 21–22, 30–31, 32–33, and 33–35. *Edited and translated by* Alfred John Horwood, Esq., of the Middle Temple, Barrister-at-Law. 1863–1879.

The volumes known as the "Year Books" contain reports in Norman-French of cases argued and decided in the Courts of Common Law. They may be considered to a great extent as the "lex non scripta" of England, and have been held in the highest veneration by the ancient sages of the law, and were received by them as the repositories of the first recorded judgments and dicta of the great legal luminaries of past ages. They are also worthy of the attention of the general reader on account of the historical information and the notices of public and private persons which they contain, as well as the light which they throw on ancient manners and customs.

32. Narratives of the Expulsion of the English from Normandy, 1449–1450.—Robertus Blondelli de Reductione Normanniæ: Le Recouvrement de Normendie, par Berry, Hérault du Roy: Conferences between the Ambassadors of France and England. *Edited, from MSS. in the Imperial Library at Paris, by* the Rev. Joseph Stevenson, M.A., of University College, Durham. 1863.

This volume contains the narrative of an eye-witness who details with considerable power and minuteness the circumstances which attended the final expulsion of the English from Normandy in the year 1450. The history commences with the infringement of the truce by the capture of Fougères, and ends with the battle of Formigny and the embarkation of the Duke of Somerset. The whole period embraced is less than two years.

33. Historia et Cartularium Monasterii S. Petri Gloucestriæ. Vols. I., II., and III. *Edited by* W. H. Hart, Esq., F.S.A., Membre correspondant de la Société des Antiquaires de Normandie. 1863–1867.

This work consists of two parts, the History and the Cartulary of the Monastery of St. Peter, Gloucester. The history furnishes an account of the monastery from its foundation, in the year 681, to the early part of the reign of Richard II., together with a calendar of donations and benefactions. It treats principally of the affairs of the monastery, but occasionally matters of general history are introduced. Its authorship has generally been assigned to Walter Froucester, the twentieth abbot, but without any foundation.

34. Alexandri Neckam de Naturis Rerum libri duo; with Neckam's Poem, De Laudibus Divinæ Sapientiæ. *Edited by* Thomas Wright, Esq., M.A. 1863.

Neckam was a man who devoted himself to science, such as it was in the twelfth century. In the "De Naturis Rerum" are to be found what may be called the rudiments of many sciences mixed up with much error and ignorance. Neckam was not thought infallible, even by his contemporaries, for Roger Bacon remarks of him, "this Alexander in many things wrote what was true and useful; "but he neither can nor ought by just title to be reckoned among authorities." Neckam, however, had sufficient independence of thought to differ from some of the schoolmen who in his time considered themselves the only judges of literature. He had his own views in morals, and in giving us a glimpse of them, as well as of his other opinions, he throws much light upon the manners, customs, and general tone of thought prevalent in the twelfth century. The poem entitled "De Laudibus Divinæ Sapientiæ" appears to be a metrical paraphrase or abridgment of the "De Naturis Rerum." It is written in the elegiac metre;

and though there are many lines which violate classical rules, it is, as a whole, above the ordinary standard of mediæval Latin.

35. Leechdoms, Wortcunning, and Starcraft of Early England; being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I., II., and III. *Collected and edited by* the Rev. T. Oswald Cockayne, M.A., of St. John's College, Cambridge. 1864–1866.

This work illustrates not only the history of science, but the history of superstition. In addition to the information bearing directly upon the medical skill and medical faith of the times, there are many passages which incidentally throw light upon the general mode of life and ordinary diet. The volumes are interesting not only in their scientific, but also in their social aspect. The manuscripts from which they have been printed are valuable to the Anglo-Saxon scholar for the illustrations they afford of Anglo-Saxon orthography.

36. Annales Monastici. Vol. I.:—Annales de Margan, 1066–1232; Annales de Theokesberia, 1066–1263; Annales de Burton, 1004–1263. Vol. II.:—Annales Monasterii de Wintonia, 519–1277; Annales Monasterii de Waverleia, 1–1291. Vol. III.:—Annales Prioratus de Dunstaplia, 1–1297. Annales Monasterii de Bermundeseia, 1042–1432. Vol. IV.:—Annales Monasterii de Oseneia, 1016–1347; Chronicon vulgo dictum Chronicon Thomæ Wykes, 1066–1289; Annales Prioratus de Wigornia, 1–1377. Vol. V.:—Index and Glossary. *Edited by* Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, and Registrary of the University, Cambridge. 1864–1869.

The present collection of Monastic Annals embraces all the more important chronicles compiled in religious houses in England during the thirteenth century. These distinct works are ten in number. The extreme period which they embrace ranges from the year 1 to 1432, although they refer more especially to the reigns of John, Henry III., and Edward I. Some of these narratives have already appeared in print, but others are printed for the first time.

37. Magna Vita S. Hugonis Episcopi Lincolniensis. From Manuscripts in the Bodleian Library, Oxford, and the Imperial Library, Paris. *Edited by* the Rev. James F. Dimock, M.A., Rector of Barnburgh, Yorkshire. 1864.

This work contains a number of very curious and interesting incidents, and being the work of a contemporary, is very valuable, not only as a truthful biography of a celebrated ecclesiastic, but as the work of a man, who, from personal knowledge, gives notices of passing events, as well as of individuals who were then taking active part in public affairs. The author, in all probability, was Adam Abbot of Evesham. He was domestic chaplain and private confessor of Bishop Hugh, and in these capacities was admitted to the closest intimacy. Bishop Hugh was Prior of Witham for 11 years before he became Bishop of Lincoln. His consecration took place on the 21st September 1186; he died on the 16th of November 1200; and was canonized in 1220.

38. Chronicles and Memorials of the Reign of Richard the First. Vol. I.:—Itinerarium Peregrinorum et Gesta Regis Ricardi. Vol. II.:—Epistolæ Cantuarienses; the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by* William Stubbs, M.A., Vicar of Navestock, Essex, and Lambeth Librarian. 1864–1865.

The authorship of the Chronicle in Vol. I., hitherto ascribed to Geoffrey Vinesauf, is now more correctly ascribed to Richard, Canon of the Holy Trinity of London. The narrative extends from 1187 to 1199; but its chief interest consists in the minute and authentic narrative which it furnishes of the exploits of Richard I., from his departure from England in December 1189 to his death in 1199. The author states in his prologue that he was an eye-witness of much that he records; and various incidental circumstances which occur in the course of the narrative confirm this assertion.

The letters in Vol. II., written between 1187 and 1199, are of value as furnishing authentic materials for the history of the ecclesiastical condition of England during the reign of Richard I. They had their origin in a dispute which arose from the attempts of Baldwin and Hubert, archbishops of Canterbury, to

found a college of secular canons, a project which gave great umbrage to the monks of Canterbury, who saw in it a design to supplant them in their function of metropolitan chapter. These letters are printed, for the first time, from a MS. belonging to the archiepiscopal library at Lambeth.

39. Recueil des Croniques et anchiennes Istories de la Grant Bretaigne a present nomme Engleterre, par Jehan de Waurin. Vol. I. Albina to 688. Vol. II., 1399–1422. Vol. III., 1422–1431. *Edited by* William Hardy, Esq., F.S.A. 1864–1879.

40. A Collection of the Chronicles and ancient Histories of Great Britain, now called England, by John de Wavrin. Albina to 688. (Translation of the preceding Vol. I.) *Edited and translated by* William Hardy, Esq., F.S.A. 1864.

This curious chronicle extends from the fabulous period of history down to the return of Edward IV. to England in the year 1471 after the second deposition of Henry VI. The manuscript from which the text of the work is taken is preserved in the Imperial Library at Paris, and is believed to be the only complete and nearly contemporary copy in existence. The work, as originally bound, was comprised in six volumes, since rebound in morocco in 12 volumes, folio maximo, vellum, and is illustrated with exquisite miniatures, vignettes, and initial letters. It was written towards the end of the fifteenth century, having been expressly executed for Louis de Bruges, Seigneur de la Gruthuyse and Earl of Winchester, from whose cabinet it passed into the library of Louis XII. at Blois.

41. Polychronicon Ranulphi Higden, with Trevisa's Translation. Vols. I. and II. *Edited by* Churchill Babington, B.D., Senior Fellow of St. John's College, Cambridge. Vols. III., IV., V., VI., and VII. *Edited by* the Rev. Joseph Rawson Lumby, D.D., Norrisian Professor of Divinity, Vicar of St. Edward's, Fellow of St. Catharine's College, and late Fellow of Magdalene College, Cambridge. 1865–1879.

This is one of the many mediæval chronicles which assume the character of a history of the world. It begins with the creation, and is brought down to the author's own time, the reign of Edward III. Prefixed to the historical portion, is a chapter devoted to geography, in which is given a description of every known land. To say that the Polychronicon was written in the fourteenth century is to say that it is not free from inaccuracies. It has, however, a value apart from its intrinsic merits. It enables us to form a very fair estimate of the knowledge of history and geography which well-informed readers of the fourteenth and fifteenth centuries possessed, for it was then the standard work on general history.

The two English translations, which are printed with the original Latin, afford interesting illustrations of the gradual change of our language, for one was made in the fourteenth century, the other in the fifteenth. The differences between Trevisa's version and that of the unknown writer are often considerable.

42. Le Livere de Reis de Brittanie e Le Livere de Reis de Engletere. *Edited by* John Glover, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge. 1865.

These two treatises, though they cannot rank as independent narratives, are nevertheless valuable as careful abstracts of previous historians, especially "Le Livere de Reis de Engletere." Some various readings are given which are interesting to the philologist as instances of semi-Saxonized French.

It is supposed that Peter of Ickham must have been the author, but no certain conclusion on that point has been arrived at.

43. Chronica Monasterii de Melsa, ab Anno 1150 usque ad Annum 1406. Vols. I., II., and III. *Edited by* Edward Augustus Bond, Esq., Assistant Keeper of the Manuscripts, and Egerton Librarian, British Museum. 1866–1868.

The Abbey of Meaux was a Cistercian house, and the work of its abbot is both curious and valuable. It is a faithful and often minute record of the establishment of a religious community, of its progress in forming an ample revenue, of its struggles to maintain its acquisitions, and of its relations to the governing institutions of the country. In addition to the private affairs of the monastery, some light is thrown upon the public events of the time, which are however kept distinct, and appear at the end of the history of each abbot's administration. The text has been printed from what is said to be the autograph of the original compiler, Thomas de Burton, the nineteenth abbot.

44. MATTHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR. Vols. I., II., and III. 1067–1253. *Edited by* Sir FREDERIC MADDEN, K.H., Keeper of the Department of Manuscripts, British Museum. 1866–1869.

The exact date at which this work was written is, according to the chronicler, 1250. The history is of considerable value as an illustration of the period during which the author lived, and contains a good summary of the events which followed the Conquest. This minor chronicle is, however, based on another work (also written by Matthew Paris) giving fuller details, which has been called the "Historia Major." The chronicle here published, nevertheless, gives some information not to be found in the greater history.

45. LIBER MONASTERII DE HYDA: A CHRONICLE AND CHARTULARY OF HYDE ABBEY, WINCHESTER, 455–1023. *Edited, from a Manuscript in the Library of the Earl of Macclesfield, by* EDWARD EDWARDS, Esq. 1866.

The "Book of Hyde" is a compilation from much earlier sources which are usually indicated with considerable care and precision. In many cases, however, the Hyde chronicler appears to correct, to qualify, or to amplify—either from tradition or from sources of information not now discoverable—the statements, which, in substance, he adopts. He also mentions, and frequently quotes from writers whose works are either entirely lost or at present known only by fragments. There is to be found, in the "Book of Hyde," much information relating to the reign of King Alfred which is not known to exist elsewhere. The volume contains some curious specimens of Anglo-Saxon and Mediæval English.

46. CHRONICON SCOTORUM: A CHRONICLE OF IRISH AFFAIRS, from the EARLIEST TIMES to 1135; with a SUPPLEMENT, containing the Events from 1141 to 1150. *Edited, with a Translation, by* WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A. 1866.

There is, in this volume, a legendary account of the peopling of Ireland and of the adventures which befell the various heroes who are said to have been connected with Irish history. The details are, however, very meagre both for this period and for the time when history becomes more authentic. The plan adopted in the chronicle gives the appearance of an accuracy to which the earlier portions of the work cannot have any claim. The succession of events is marked, year by year, from A.M. 1599 to A.D. 1150. The principal events narrated in the later portion of the work are, the invasions of foreigners, and the wars of the Irish among themselves. The text has been printed from a MS. preserved in the library of Trinity College, Dublin, written partly in Latin, partly in Irish.

47. THE CHRONICLE OF PIERRE DE LANGTOFT, IN FRENCH VERSE, FROM THE EARLIEST PERIOD TO THE DEATH OF EDWARD I. Vols. I. and II. *Edited by* THOMAS WRIGHT, Esq., M.A. 1866–1868.

It is probable that Pierre de Langtoft was a canon of Bridlington, in Yorkshire, and that he lived in the reign of Edward I., and during a portion of the reign of Edward II. This chronicle is divided into three parts; in the first is an abridgment of Geoffrey of Monmouth's "Historia Britonum," in the second, a history of the Anglo-Saxon and Norman kings, down to the death of Henry III., and in the third a history of the reign of Edward I. The principal object of the work was apparently to show the justice of Edward's Scottish wars. The language is singularly corrupt, and a curious specimen of the French of Yorkshire.

48. THE WAR OF THE GAEDHIL WITH THE GAILL, OR, THE INVASIONS OF IRELAND BY THE DANES AND OTHER NORSEMEN. *Edited, with a Translation, by* JAMES HENTHORN TODD, D.D., Senior Fellow of Trinity College, and Regius Professor of Hebrew in the University, Dublin. 1867.

The work in its present form, in the editor's opinion, is a comparatively modern version of an undoubtedly ancient original. That it was compiled from contemporary materials has been proved by curious incidental evidence. It is stated in the account given of the battle of Clontarf that the full tide in Dublin Bay on the day of the battle (23 April 1014) coincided with sunrise; and that the returning tide in the evening aided considerably in the defeat of the Danes. The fact has been verified by astronomical calculations, and the inference is that the author of the chronicle, if not himself an eye-witness, must have derived his information from those who were eye-witnesses. The contents of the work are sufficiently described in its title. The story is told after the manner of the Scandinavian Sagas, with poems and fragments of poems introduced into the prose narrativ

49. Gesta Regis Henrici Secundi Benedicti Abbatis. The Chronicle of the Reigns of Henry II. and Richard I., 1169–1192, known under the name of Benedict of Peterborough. Vols. I. and II. *Edited by* William Stubbs, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian. 1867.

This chronicle of the reigns of Henry II. and Richard I., known commonly under the name of Benedict of Peterborough, is one of the best existing specimens of a class of historical compositions of the first importance to the student.

50. Munimenta Academica, or, Documents illustrative of Academical Life and Studies at Oxford (in Two Parts). *Edited by* the Rev. Henry Anstey, M.A., Vicar of St. Wendron, Cornwall, and lately Vice-Principal of St. Mary Hall, Oxford. 1868.

This work will supply materials for a History of Academical Life and Studies in the University of Oxford during the 13th, 14th, and 15th centuries.

51. Chronica Magistri Rogeri de Houedene. Vols. I., II., III., and IV. *Edited by* William Stubbs, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford. 1868–1871.

This work has long been justly celebrated, but not thoroughly understood until Mr. Stubbs' edition. The earlier portion, extending from 732 to 1148, appears to be a copy of a compilation made in Northumbria about 1161, to which Hoveden added little. From 1148 to 1169—a very valuable portion of this work—the matter is derived from another source, to which Hoveden appears to have supplied little, and not always judiciously. From 1170 to 1192 is the portion which corresponds with the Chronicle known under the name of Benedict of Peterborough (*see* No. 49); but it is not a copy, being sometimes an abridgment, at others a paraphrase; occasionally the two works entirely agree; showing that both writers had access to the same materials, but dealt with them differently. From 1192 to 1201 may be said to be wholly Hoveden's work; it is extremely valuable, and an authority of the first importance.

52. Willelmi Malmesbiriensis Monachi de Gestis Pontificum Anglorum Libri Quinque. *Edited, from William of Malmesbury's Autograph MS., by* N. E. S. A. Hamilton, Esq., of the Department of Manuscripts, British Museum. 1870.

William of Malmesbury's "Gesta Pontificum" is the principal foundation of English Ecclesiastical Biography, down to the year 1122. The manuscript which has been followed in this Edition is supposed by Mr. Hamilton to be the author's autograph, containing his latest additions and amendments.

53. Historic and Municipal Documents of Ireland, from the Archives of the City of Dublin, &c. 1172–1320. *Edited by* John T. Gilbert, Esq., F.S.A., Secretary of the Public Record Office of Ireland. 1870.

A collection of original documents, elucidating mainly the history and condition of the municipal, middle, and trading classes under or in relation with the rule of England in Ireland,—a subject hitherto in almost total obscurity. Extending over the first hundred and fifty years of the Anglo-Norman settlement, the series includes charters, municipal laws and regulations, rolls of names of citizens and members of merchant-guilds, lists of commodities with their rates, correspondence, illustrations of relations between ecclesiastics and laity; together with many documents exhibiting the state of Ireland during the presence there of the Scots under Robert and Edward Bruce.

54. The Annals of Loch Cé. A Chronicle of Irish Affairs, from 1014 to 1590. Vols. I. and II. *Edited, with a Translation, by* William Maunsell Hennessy, Esq., M.R.I.A. 1871.

The original of this chronicle has passed under various names. The title of "Annals of Loch Cé" was given to it by Professor O'Curry, on the ground that it was transcribed for Brian Mac Dermot, an Irish chieftain, who resided on the island in Loch Cé, in the county of Roscommon. It adds much to the materials for the civil and ecclesiastical history of Ireland; and contains many curious references to English and foreign affairs, not noticed in any other chronicle.

55. MONUMENTA JURIDICA. THE BLACK BOOK OF THE ADMIRALTY, WITH APPENDICES. Vols. I., II., III., and IV. *Edited by* SIR TRAVERS TWISS, Q.C., D.C.L. 1871–1876.

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